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New literal translation
from the original Greek
of all the Apostolical
Epistles
by
Henry James Macknight
Vol IV

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A NEW

LITERAL TRANSLATION

FROM THE ORIGINAL GREEK,

OF ALL THE

APOSTOLICAL EPISTLES.

WITH

A COMMENTARY, AND NOTES,

PHILOLOGICAL, CRITICAL, EXPLANATORY, AND PRACTICAL.

TO WHICH IS ADDED,

A HISTORY OF THE LIFE OF THE APOSTLE PAUL.

B 590

BY JAMES MACKNIGHT, D. D.

AUTHOR OF THE HARMONY OF THE GOSPELS, &c.

A NEW EDITION.

66984

TO WHICH IS PREFIXED,

AN ACCOUNT OF THE LIFE OF THE AUTHOR.

IN SIX VOLUMES.

VOL. IV.

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A NEW

LITERAL TRANSLATION

OF

ST PAUL'S FIRST EPISTLE

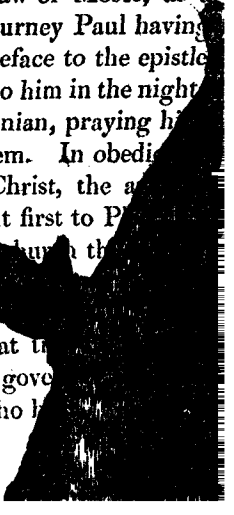
TO THE

THESSALONIANS.

PREFACE.

SECT. I. *Of the Introduction of the Gospel at Thessalonica; and of the date of St Paul's first Epistle to the Thessalonians.*

FROM the history of the Acts of the apostles, it appears that St Paul first [illegible] Europe to preach the gospel, after he had delivered t[illegible] the council of Jerusalem (Acts xvi. 4.) to the churc[illegible] Lesser Asia, whereby the Gentiles were declared free [illegible] ying the law of Moses, as a term of salvation. In th[illegible] of that journey Paul having come to Troas, as was ment[illegible] in the preface to the epistle to the Philippians, Sect. 1., the[illegible] appeared to him in the night a vision of a man in the habit o[illegible] a Macedonian, praying h[illegible] to come over into Macedonia, an[illegible] help them. In obedi[illegible] to that call, which they knew to be [illegible]om Christ, the a[illegible] with his assistants Silas and Timothy, went first to P[illegible] and laid the foundation of a very flourishi[illegible] th[illegible] ter that, they went to Thessalonica, a gre[illegible] Macedonia, which being anc[illegible]tly called Th[illegible] to the bay on which it was situated. At that t[illegible] nica was the residence of the Proconsul who gove[illegible] vince of Macedonia, and of the Questor, who h[illegible]



the Emperor's revenues. This city, therefore, being the metropolis of all the countries comprehended in the province of Macedonia (see 1 Thess. i. 7. note), and the seat of the courts of justice, and the place where the affairs of the province were managed, and carrying on an extensive commerce by its merchants, was full of inhabitants, among whom were many philosophers and men of genius. There was, likewise, to this city a constant resort of strangers from all quarters; so that Thessalonica was remarkable for the number, the wealth, and the learning of its inhabitants. But, like all the other cities of the Greeks, being utterly corrupted with ignorance in matters of religion, with idolatry, and with all sorts of wickedness, it was a fit scene for the apostle to display the light of the gospel in. He therefore went thither directly, after leaving Philippi. And, as there was a Jewish synagogue in Thessalonica, he entered into it, soon after his arrival, according to his custom, and three sabbath days reasoned with the Jews out of the Scriptures. His discourses, however, had not that success with the Jews which might have been expected, a few of them only believing; whilst of the religious proselytes a great multitude embraced the gospel, among whom were many women of the first distinction in the city. Yet the greatest part of the Thessalonian converts were idolatrous Gentiles; as appears from the apostle's first epistle, in whi[illegible] that church in general, as having turned from [illegible] the living God.— The many converts which th[illegible]de in Thessalonica from among the idolatrous G[illegible]d his receiving money [illegible]nce and again from the P[illegible]s while he preached in Thessalonica, Philip. iv. 16., [illegible] that he abode in that city a [illegible]onsiderable time, after he le[illegible] off preaching in the synagogue. [illegible]t his success among the p[illegible]selytes and idolatrous Gentiles, [illegible]ting the indignation an[illegible] of the unbelieving Jews, they [illegible]red a company, [illegible] into the house of Jason, where [illegible]stle and his [illegible] intending to bring them [illegible] they might be put to death in the tu- [illegible] the brethren by night sent [illegible] Berœa, [illegible] neighbouring ci[illegible] of note; [illegible] they converted numbers of religious proselytes, [illegible]s Gentiles, and even many of the Berœan Jews. [illegible] being of a better disposition than their brethren

in Thessalonica, *they rece*
mind, and searched the S
were so. But the Thessa
the gospel in Berœa, can
titude, so that Paul was
ever, and Timothy, not be
there still. In this flight th
of the Berœan brethren, who
who, when they departed, car
him fo
mothy to come to
Timothy alone came to Athens.
sent him back to Thessalonica,
to exhort them concerning their
ter Timothy left Athens, Paul e
pel in that celebrated mart of lea
ing alone, without the aid of mi
sophers, however, not being convi
he reasoned in the most forcible m
to which they were addicted,
Leaving Athens, therefore, bef
Thessalonica, he went to Corinth,
of Achaia, in hopes of being bett
soon after the Emperor Claudius b
For, on his arrival at Corinth, t
Priscilla, lately come from Italy,
peror's edict.

ived the word with all readiness o
criptures daily whether those thing
lonian Jews hearing of the success o
e and stirred up the idolatrous mul-
constrained to depart. Silas, how-
ing so obnoxious to the Jews, abode
apostle was accompanied by some
conducted him to Athens, and
ied his order to Silas and Ti-
. In obedience to that order,
But the apostle immediately
o comfort the brethren, and
faith, 1 Thess. iii. 1, 2.—Af-
deavoured to plant the gos-
ning, by the force of e
acles. The Athenian philo-
nced by his discourses, though
anner against the Polytheism
e made but few disciples.
's Timothy returned from
the chief city of the province
r received. This happened
anished the Jews from Rome.
e apostle found Aquila and
in consequence of the Em-

St Paul had not long been at
to him from Thessalonica, Acts xv
him such an account of affairs in
sensible that his presence was grea
the success with which he was prea
rendered it improper for him to lea
supply therefore the want of his pre
to the Thessalonian brethren this
as we shall see immediately, he trea
he would have made the subjects of
present with them.

rinth when Timothy came
iii. 5., and, no doubt, gave
Thessalonica, as made him
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ted of those matters, which
his discourses had he been

From these facts and circumstanc
the history of the Acts, it appears t
Thessalonians was written, not from

es, which are all related in
hat this first epistle to the
Athens, as the interpol

ted postscript at the end of the epistle bears, but from Corinth; and that not long after the publication of Claudius's edict against the Jews; which happened in the twelfth year of his reign, answering to A. D. 51. I suppose it was written in the end of that year.

Sect. II. *Of the Occasion of writing the first Epistle to the Thessalonians.*

It seems the idolaters in Thessalonica, greatly displeased with their fellow-citizens for deserting the temples and worship of the Gods, were easily persuaded by the Jews to make the assault, above described, against the Christian teachers. The Jews however, and the idolatrous rabble, were not the only enemies of Christ in Thessalonica. The philosophers, of whom there were many in all the great cities of the Greeks, finding the gospel very favourably received by the people, would naturally, after their manner, examine it scientifically, and oppose it by arguments. This I may venture to affirm, because, while the magistrates, the priests, and the multitude, were endeavouring to suppress the new doctrine, by persecuting its preachers and adherents, it is not to be imagined, that the men of learning in Thessalonica would remain inactive. We may, therefore, believe that many of them reasoned, both against the doctrines of the gospel, and against its miracles; reprobating the former as foolishness, and representing the latter as the effects of magic. And with respect to its preachers, they spake loudly against them as impostors, because they had not appeared, with Jason, and the rest, before the magistrates, but had fled by night to Berea. For, with some shew of reason, they might pretend that this flight of the new teachers, proceeded from a consciousness of the falsehood of their doctrine and miracles. Besides, having left their disciples in Thessalonica, to bear the persecution alone, without giving them any aid, either by their counsel or their example, the philosophers might urge, that circumstance as a proof that these pretended messengers of God were deficient in courage, and had no affection for their disciples; particular, who had boasted of his fortitude in suffering for the

gospel, and had professed the greatest love to the Thessalonians.

If the reader will, for a moment, suppose himself in the place of the learned Greeks, at the time the gospel was first preached in Thessalonica, he will be sensible how natural it was for them to oppose it by disputation; nay, he will acknowledge that their discourses, after the apostle's flight, might be such as we have represented. On this supposition, it can hardly be doubted, that these discourses were reported to Timothy in Berœa, by the brethren who came to him from Thessalonica, after Paul's departure; and that when Timothy followed the apostle to Athens, he informed him particularly of every thing he had heard. What else could have moved the apostle to send Timothy back to Thessalonica, to exhort the brethren concerning their faith, and to caution them not to be moved by his afflictions? 1 Thess. iii. 2, 3. The truth is, the danger the Thessalonians were in, of being moved by the specious reasonings of the philosophers addressed to their prejudices, was great, and would have required the presence of the apostle himself to fortify them. But as the unbelieving Jews and Gentiles were greatly enraged against him, he could not return, but employed Timothy to perform that office; which he was well qualified to do, by his extraordinary talents and endowments. Timothy, therefore, returning to Thessalonica, gave the brethren the necessary exhortations and encouragements, which no doubt proved of great use to many.

During this second visit to the Thessalonians, Timothy had an opportunity of hearing from the philosophers themselves, the objections which they urged against Paul's character and behaviour, together with the arguments whereby they endeavoured to disprove the gospel. So that when he came to the apostle at Corinth, we may suppose he explained the whole to him with greater precision than formerly; and added, that although the sophists had endeavoured to shake the faith of the Thessalonians, they had stood firm hitherto, and had borne the persecution with admirable patience, 1 Thess. iii. 6. Nevertheless, being young converts, they were but ill fitted to maintain their cause against such powerful opponents, either in the way of arguing or of suffering, unless they were properly assisted. Indeed the apostle himself, when he fled

from Thessalonica, was so sensible of this, that during his abode in Berœa, he had endeavoured once and again to return to Thessalonica, that he might strengthen his converts, by defending the gospel against the cavils of the men of learning; *but Satan hindered him,* 1 Thess. ii. 18. Wherefore to supply to the Thessalonian brethren the want of his presence and counsels, he wrote them from Corinth this his first epistle, in which he furnished them with a formal proof of the divine original of the gospel, intermixed with answers to the objections, which we suppose the learned Greeks, who made the gospel a subject of disputation, raised against its evidences; together with a vindication of his own conduct in fleeing from Thessalonica, when the Jews and the idolatrous multitude assaulted the house of Jason, in which he and his assistants lodged.

This account of the apostle's design in writing his first epistle to the Thessalonians, and of the subjects handled in it, I acknowledge is not explicitly declared in the epistle itself. But in the essay on St Paul's manner of writing, I have shewed that it is not by any formal declaration, but by the nature of the things written, that he commonly discovers the purpose for which he wrote. This is the case, particularly, in the first epistle to the Thessalonians, where the nature of the things written clearly leads us to consider it as a proof of the divine original of the gospel, and a refutation of the objections raised against the gospel and its preachers: for the whole sentiments evidently point toward these objects; and viewed in that light, the language in which they are clothed exhibits a clear unambiguous meaning, as shall be shewed in the illustrations prefixed to the several chapters. Not to mention, that, on supposition the apostle had these objects in view when he wrote this epistle, many of his expressions acquire a beauty and energy, which entirely disappear when we lose sight of the apostle's design. To these things add, that the long apology which the apostle makes for his sudden flight from Thessalonica, together with the many warm expressions of his affection to the Thessalonians, which take up a considerable part of the second, and the whole of the third chapters, appear with the greatest propriety, considered as a vindication of the apostle's conduct as a missionary from God; whereas, in any other light, these particulars appear to be introduced for no purpose. Since,

therefore, the things written in the first epistle to the Thessalonians, form a regular and connected proof of the divine original of the gospel, there can be no doubt of the apostle's intending that proof, both for the confirmation of the faith of the Thessalonians, and for enabling them to convince unbelievers.

The subjects handled in this epistle, being matters in which all the brethren throughout the province of Macedonia were equally concerned with the Thessalonians, the apostle ordered it to be *read to all the holy brethren*, chap. v. 27., that is, it was to be read publicly, not only in the church of the Thessalonians, but to the brethren in Philippi and Berœa, and in all the other cities in the province of Macedonia, where churches were planted. Nay, it was intended to be shewed to the unbelieving inhabitants of that province, whose curiosity might lead them to inquire into the causes of the rapid progress of the gospel, or whose malice might incline them to impugn the Christian faith; at least, the things written in this epistle are evidently answers, which the Thessalonians were to give to such as required a reason of the faith that was in them.

Before this section is finished, it may be proper to remark, that the proof of the divine original of the gospel, contained in the first epistle to the Thessalonians, being written by one of the greatest inspired preachers of the gospel, and being designed for the consideration of persons celebrated for their genius and learning, it will ever merit the attention of the friends of the Christian revelation, and should not be overlooked by its enemies; because it may be supposed to exhibit the principal arguments on which the Christian preachers themselves built their pretensions as missionaries from God, and by which they so effectually destroyed the prevailing idolatry, and turned great numbers of the heathens every where, to the faith and worship of the true God.

SECT. III. *Of the Subjects treated in the first Epistle to the Thessalonians; and of the Persons mentioned in the Inscription, as the Writers of this Epistle.*

IN the opinion of the best critics and chronologers, this being one of the first inspired writings which the apostle Paul addressed to the Greeks, whose philosophical genius led them to examine matters of science and opinion with the greatest accuracy, he very properly chose for the subject of it, the proofs by which the gospel is shewed to be a revelation from God. The reason is, by furnishing a clear and concise view of the evidences of the gospel, he not only confirmed the Thessalonians themselves in the faith thereof, as a revelation from God, but enabled them to persuade others also of its divine original; or, at least, he taught them how to confute their adversaries, who, by misrepresentations and false reasonings, endeavoured to overthrow the gospel.

The arguments proposed in this epistle, for proving the divine original of the Christian revelation, are the four following: 1. That many and great miracles were wrought by the preachers of the gospel, professedly for the purpose of demonstrating, that they were commissioned by God to preach it to the world. — 2. That the apostles and their assistants, by preaching the gospel, brought upon themselves, every where, all manner of present evils, without obtaining the least worldly advantage, either in possession or in prospect: That in preaching this new doctrine, they did not, in any respect, accommodate it to the prevailing inclinations of their hearers, nor encourage them in their vicious practices: That they used none of the base arts peculiar to impostors, for gaining belief; but that their manner of preaching and acting, was, in all respects, suitable to the character of missionaries from God; so that, on account of their personal character, they were entitled to the highest credit as teachers.—3. That the first preachers of the gospel delivered to their disciples, from the very beginning, precepts of the greatest strictness and holiness; so that by the sanctity of its precepts, the gospel is shewed to be a scheme of religion every way worthy of the true God, and highly beneficial to mankind.—4. That Jesus, the author of

our religion, was declared to be the Son of God, and the Judge of the world, by his resurrection from the dead: and that by the same miracle, his own promise, and the predictions of his apostles concerning his return from heaven, to reward the righteous and punish the wicked, especially them who obey not his gospel, are rendered absolutely certain.

In setting forth the proofs of the divine original of the gospel, the apostle with great propriety insisted, in a particular manner, on the character, behaviour, and views of the Christian preachers; because an argument of that kind could not fail to have great weight with the Greeks, as it made them sensible that the ministers of the gospel were the very reverse of their philosophers, the only teachers to whom that intelligent and inquisitive people had hitherto listened. Wherefore we will not be mistaken, if we suppose, that in describing the character, manners, and views of the Christian teachers, the writers of this epistle tacitly contrasted themselves, not only with impostors in general, but with the Greek philosophers in particular, who, though in high estimation with the people, were many of them unprincipled impostors, and excessively debauched in their morals.

To the arguments offered in this epistle, in proof of the gospel revelation, little can be added, except what arises from the fulfilment of the prophecies of the Old Testament; and therefore, the very same arguments have often, since the apostle's days, been urged by those who have undertaken the defence of the Christian religion. But it is proper to remark, that in the mouth of Paul and his assistants these arguments have double weight; for, it is not the miracles, the character, and the precepts of other persons, which they have appealed to, but their own. And, as in this epistle they have affirmed, in the most direct terms, that the Thessalonians were eye-witnesses of the miracles which they wrought for the confirmation of the gospel, and that they knew the sanctity both of their manners and of their precepts, no doubt can be entertained of these things. For it is not to be supposed, that three men of common understanding would have joined in writing after this manner, to such numerous societies as the Thessalonian church, and the other churches, in which they ordered this epistle to be read, unless the things which they affirm were done in their

presence, had really been true. And if they are true, there can be no doubt, that Paul and his assistants were commissioned of God; and that the gospel which they preached is of divine original, and of universal obligation.

The proofs of the divine original of the gospel above mentioned, being all founded on matters of fact, it is evident that their credibility does not depend on the authority, or office, or station, of the persons who have asserted them; but on their capacity and integrity, and on the number, the capacity, and the integrity of the witnesses, in whose presence they are said to have happened, and who are appealed to for the truth of them; together with the conviction which these facts wrought in the minds of the witnesses, and the alteration which the belief of them produced in their after-conduct. I call the reader's attention to this observation; because it shews the reason why Paul and his assistants, who have asserted these facts, and who have appealed to the Thessalonians as knowing the truth of them, have not, in the inscription of their letter, assumed to themselves the titles, either of *Apostles* or *Evangelists*, but have designed themselves simply by their names; *Paul, and Silvanus, and Timothy.*

Farther, though it was proper that Paul, who was the chief preacher and worker of miracles, should be the writer of this letter to the Thessalonians, yet as Silvanus and Timothy had assisted him in preaching, and had themselves wrought miracles among the Thessalonians, and were teachers of the same virtuous disinterested character with himself, and were equally faithful in preaching the gospel, they joined him in it, to give the greater weight to the appeals he was about to make to the Thessalonians. For every thing said in this letter is said of them all, and is equally true of them all; as the Thessalonians well knew. However, the arguments taken from their miracles, character, and precepts, will not have their full weight, unless we recollect, that the things affirmed of Paul and Silvanus and Timothy, are true of all the apostles and inspired preachers of the gospel, without exception.—In the next place, although the first epistle to the Thessalonians was written by Paul alone, Silvanus and Timothy are fitly mentioned in the inscription, for this other reason, that being ministers of the word, who possessed the gift of discerning spirits, when

they read the first copy of this letter, they were qualified, by that gift, to know whether every thing contained in it was dictated to Paul by the Spirit of God; and, therefore, by allowing their names to be inserted in the inscription when it was transcribed, they declared it to be so, and added their testimony to all the doctrines and facts contained in it. By the way, this shews the propriety of the Apostle's joining Sosthenes with himself, in the inscription of his first epistle to the Corinthians; and Timothy, in the inscription of his second epistle to the same church, and in the inscriptions of his epistles to the Philippians and Colossians. For Paul, though an apostle, willingly submitted his writings to be tried by those who possessed the gift of discerning spirits; as is plain from 1 Cor. xiv. 37. *If any one be really a prophet, or a spiritual person, let him acknowledge the things I write to you, that they are the commandments of the Lord.* Sosthenes, therefore, being a spiritual person, very properly joined Paul in his letter to the Corinthians, because, by his gift of discerning spirits, he was equally qualified with Silvanus and Timothy, to attest, that all the things contained in the letter to which his name is prefixed, proceeded from the inspiration of the Spirit of God.

In this epistle, besides proving the divine original of the gospel, the Apostle, by wholesome reproofs, corrected certain vices and irregularities, which the Thessalonians had not yet amended.—Now on this subject, let it be observed once for all, that notwithstanding a great change was wrought in the manners of the first Christians, by their believing the gospel, they did not become all at once perfect, either in knowledge or virtue. The operation of the gospel, in rooting out their old prejudices, and in correcting their predominant vices, was gradual, and oftentimes slow. Hence, though the first Christians were all of them much more knowing and virtuous than the generality of their heathen neighbours, there were particulars in the behaviour of many of them, which needed correction. Not to mention, that through the imperfection of their knowledge of a religion altogether new to them, they were in danger of deceiving themselves with respect to their favourite vices, and of being deceived by the specious reasonings of the false teachers, who, from interested motives, flattered them in their evil practices. Wherefore we ought not to be surprised, if, in

most of the epistles which St Paul wrote to his converts, some irregularities are reproved. These faults were the natural, and almost unavoidable consequences of their former character, their imperfect views, and their national prejudices.

With respect to the Thessalonians in particular, the Apostle, well knowing that it was difficult for them, all at once, to divest themselves of their former habits, thought proper, when treating of the holy nature of the precepts of the gospel, to renew in the most solemn manner, those precepts against fornication in all its forms, which he had delivered to them from the very first. And his earnestness on this topic was an intimation to them, that he thought them still defective in purity. The same suspicion he insinuated, at the conclusion of his exhortation, chap. iv. 9., *But concerning brotherly love, ye have no need that I write to you;* for this implied, that they needed to be written to concerning chastity, as he had done in what immediately goes before.—Farther, because the Apostle had been informed by Timothy, or some other person, that they did not pay a proper respect to their teachers, when they admonished them concerning the irregularities of their behaviour, he besought them to obey those *who laboured among them in the Lord, —and to esteem them very highly with love, for their work's sake,* ch. v. 12, 13. It seems the Thessalonian brethren had not acquired a just idea of that subordination to their teachers, which was necessary to the very existence of the Christian societies, while they had no protection from the civil powers, but rather were oppressed by them. The truth is, the Christian churches could not subsist in those early times, amidst the storms of persecution, which came upon them from every quarter, except by maintaining a cordial union among themselves, and by following carefully the directions of their spiritual guides.

On the other hand, the rulers and pastors of the church of the Thessalonians being discouraged, and perhaps intimidated, by the refractory disposition which many of their people shewed when rebuked for their vices, had, it seems, forborn to admonish them. The Apostle therefore addressed them likewise, requiring them to be faithful, and plain, and earnest in admonishing every one who sinned; and particularly, those who went about meddling in other people's affairs, and neglecting their own, chap. v. 14. For notwithstanding St Paul, while

in Thessalonica, had expressly forbidden these practices, there were some who still followed them, to the great scandal of the Christian name.

This plain dealing of the apostle towards all his disciples, seconded by the fidelity of their own pastors, had, no doubt, in time, the desired effect upon the first Christians. For, considering the honesty of disposition which they had shewed, in so readily forsaking the idolatrous practices in which they had been educated, and in embracing the gospel at the hazard of their fortunes and lives, it cannot be doubted, that most of them paid a proper regard to the earnest remonstrances of their spiritual father, delivered to them by the direction of the Holy Ghost, and to the admonitions which, from time to time, their several pastors gave them, agreeably to the mind of Christ; correcting at length those irregularities, in which, after their conversion, they had continued through mistake, or inattention, or prejudice, or habit; and attaining to such a holy manner of living as was suitable to the gospel: insomuch that even the heathens, in process of time, regarded them with admiration, on account of their virtues.

CHAP. I.

View and Illustration of the Subjects treated in the first Chapter of this Epistle.

THE Apostle's design in this epistle, as was shewed in the preface, sect. 3., being to furnish the Thessalonian brethren with a proof of the divine original of the gospel, both for establishing themselves, and for convincing unbelievers, he elegantly introduced his subject, by declaring that he gave thanks to God *at all times*, or daily, for their *faith and love*, and *perseverance of hope*, which he told them was an evidence of their election by God to be his people, although they did not obey the law of Moses, ver. 2, 3, 4.—Then, to make the Thessalonians sensible that their faith in the gospel was well founded, he put them in mind of the arguments by which they had been induced to receive the gospel as the word of God.

The *first argument* which he mentions is, That the gospel had been offered to the Thessalonians, *not in word*, or preaching only, but in preaching accompanied with great and evident *miracles*, performed in their presence; and with the gifts of the *Holy Ghost*, communicated to them after they believed. And these miracles and supernatural gifts, he affirms, had wrought in them *much assurance*, that is, the strongest persuasion of the truth of the gospel; in which persuasion they were confirmed by the holy disinterested behaviour of the preachers of the gospel, ver. 5.—But this being a branch of his second argument, the Apostle only mentions it here, referring the more full consideration of it to chap. ii.—He adds, that the Thessalonians had shewed the strength of their faith by imitating the apostles, and the Lord Jesus, in suffering much affliction for the gospel with joy, ver. 6.—so that they were patterns of faith and fortitude, to all the brethren in the provinces of Macedonia and Achaia, ver. 7.—Farther, he affirms, *that from them* the fame of the gospel had *resounded, not only in Macedonia and Achaia, but also in every place, their faith in one God only was spoken of* as a thing very extraordinary, ver. 8.—That their fellow-citizens, who had carried the news of their having changed their religion, into distant countries, had told at the same time, in what manner the preachers of the new religion had *entered*, and established themselves among the Thessalonians; that they had done it by great and evident miracles; and that the Thessalonians, struck with these miracles, had *turned* from idols, and were become the worshippers of *the living and true God*, ver. 9.—and looked for the return of his Son from heaven,

who, as the preachers of the gospel affirmed, had been raised from the dead; even Jesus, who would deliver them from the wrath, which is to come on idolaters and unbelievers at the day of judgment, ver. 10.—Now, that the Thessalonians looked for the return of Jesus from heaven, and that God had raised him from the dead, and that they expected, at his return, to be delivered by him from the wrath to come on unbelievers, are all fitly mentioned in this place, because their expectation of these things, shews what a strong impression the miracles wrought in confirmation of the gospel, had made on the minds of the Thessalonians. Moreover, the resurrection of Jesus from the dead, being a demonstration of his character as the Son of God, and of his power and authority as judge of the world, it is an undeniable proof of the divine original of the gospel, and renders the rejection of it extremely dangerous.

Here then is the first argument, by which the gospel is proved to be a revelation from God. The apostles and evangelists wrought miracles, to shew that they were actually sent of God to publish those great discoveries, to which they have given the name of, το ευαγγελιον, *The Gospel*, or *good news* from God. Now on this argument I observe, that the efficacy of miracles to prove a divine commission, when wrought expressly for the purpose, is so plain, that little reasoning is needed to shew it. Persons of ordinary understandings, equally with those whose minds are more improved, naturally reason as Nicodemus did, John iii. 2., *Rabbi, we know that thou art a teacher come from God: for no man can do those miracles which thou dost, unless God be with him.* Wherefore, this being a dictate of common sense, the apostle had no occasion to shew, that a teacher who works miracles in confirmation of his doctrine, is commissioned of God. All he had to do, was to make it evident, that his own preaching at Thessalonica had been accompanied with undeniable miracles. To the Thessalonians, however, this was not necessary. They had been eye-witnesses of his miracles, and had been converted by them: and after their conversion they had received from the Apostle the gifts of the Holy Ghost; and among the rest, the power of working miracles, and of speaking foreign languages: which power, such of them as possessed it, had no doubt often exercised. Nevertheless, to convince those who should live in after ages, that the first preaching of the gospel was accompanied with great and evident miracles, the writers of this epistle have taken the very best method that could be devised; a method which carries absolute conviction with it. They spake plainly to the Thessalonians in this letter, concerning the miracles which they wrought in their presence, and the spiritual gifts which they conferred on them, and affirmed before them all, that these miracles and gifts pro-

duced in them the fullest assurance of the divine original of the gospel; and that the Thessalonians shewed the strength of their persuasion, by forsaking the established idolatry, and suffering with joy much affliction for the gospel. They farther affirmed, that the miracles which they wrought among them were so public, and so well known, that when the unbelieving inhabitants of their city went with their merchandize to foreign countries, they not only reported, that the Thessalonians had forsaken the worship of the gods, but that they had been persuaded to do so by the miracles which the preachers of the new religion had wrought in their presence, and by the extraordinary faculties which these preachers conferred on their disciples. Now, who does not see, that open appeals of this kind, made to the Thessalonians concerning the miracles which were wrought in their presence, and concerning the impression which these miracles made on their minds, and the change produced in their religious sentiments through the influence of that impression, are undeniable proofs that miracles were really wrought at Thessalonica, and spiritual gifts conferred; and that by the power of these miracles and gifts, the Thessalonians were turned from worshipping idols, to serve the living

OLD TRANSLATION.

CHAP. I. 1 Paul, and Silvanus, and Timotheus, unto the church of the Thessalonians, *which is* in God the Father, and *in* the Lord Jesus Christ: grace *be* unto you, and peace from God our Father, and the Lord Jesus Christ.

2 We give thanks to God always for you all, making mention of you in our prayers.

GREEK TEXT.

1 Παυλος και Σιλβανος και Τιμοθεος τη εκκλησια Θεσσαλονικεων, εν Θεω πατρι, και Κυριω Ιησυ Χριστω· χαρις υμιν και ειρηνη απο Θυ πατρος ημων, και Κυριυ Ιησυ Χριστυ.

2 Ευχαριστουμεν τω Θεω παντοτε περι παντων υμων, μνειαν υμων ποιουμενοι επι των προσευχων ημων.

Ver. 1.—1. *Paul and Silvanus and Timothy.* See Pref. p. 10, 11, for the reason why Paul, in the inscription of this epistle, omitted calling himself an apostle, and allowed Silas and Timothy to join him in writing it.—It appears from Acts xvi. 37. that Silas was a Roman as well as Paul. *Silvanus* therefore may have been his Roman name, as Saul's Roman name was *Paul.*

2. *Church of the Thessalonians which is* (ω) *in God the Father.* This is an expression of the same kind with that, 1 John v. 20., *We are in the true God, in his Son Jesus Christ.* We are in subjection to the true God, by being in subjection to his Son.

and true God? For, three persons in their right senses, as Paul, Silvanus, and Timothy undoubtedly were, cannot be supposed to have made open appeals of this nature, to such numerous societies as the church of the Thessalonians, and the other churches in which this epistle was to be read, where every individual must have known whether the matters affirmed were true or false, unless they had been conscious to themselves that they were all strictly true. As little can it be supposed, that the Thessalonians and the rest would have received and perused the letter in which these things are affirmed, unless they had known them to be all strictly true. Wherefore, that great and evident miracles were wrought at Thessalonica; that spiritual gifts were conferred on them who believed; and that these miracles and spiritual gifts produced among the Thessalonians such a firm persuasion of the truth of the new religion, that many of them forsook their idol gods, embraced the gospel, and worshipped the one true God only; and that this change of religion brought upon them much affliction; are all as certain, as that the Thessalonians embraced the gospel, and that this epistle was written by Paul, and sent to Thessalonica.

NEW TRANSLATION.

CHAP. I. 1 Paul and Silvanus, and *Timothy,*[1] *to* the church of the Thessalonians *WHICH IS* in[2] God the Father, and *IN* the Lord Jesus Christ: Grace BE *to* you, and peace from God our Father, and the Lord Jesus Christ.

2 We give thanks to God *at all times* for you all,[1] making mention of you in our prayers.

COMMENTARY.

CHAP. I. 1 *PAUL and Silvanus and Timothy, to the church of the Thessalonians, which is in* subjection to *God, the Father* of the universe, whereby it is distinguished from a society of idolatrous Gentiles; *and in* subjection to *the Lord Jesus Christ,* whereby it is distinguished from a synagogue of unbelieving Jews: May *virtuous dispositions come to you, with happiness from God our* common *Father, and* from *the Lord Jesus Christ,* by whom the Father dispenses these blessings to men.

2 Having great satisfaction in your conversion, *We give thanks to God at all times for you all; making mention of you in our prayers.* See Philip. i. 3.—5.

Ver. 2. *We give thanks to God at all times for you all.* From this, and from many other passages in St Paul's epistles, we learn that it is the duty of Christians, and especially of the ministers of

3 Remembering without ceasing your work of faith, and labour of love, and patience of hope in our Lord Jesus Christ, in the sight of God, and our Father:

3 Αδιαλειπτως μνημονευοντες ὑμων τε ἐργε της πιστεως, και τε κοπε της αγαπης, και της ὑπομονης της ελπιδος τε Κυριε ἡμων Ιησε Χριστε, εμπροσθεν τε Θεε και πατρος ἡμων·

4 Knowing, brethren beloved, your election of God.

4 Ειδοτες, αδελφοι ηγαπημενοι ὑπο Θεε, την εκλογην ὑμων.

First Argument in Proof of the Divine Original of the Gospel,

5 For our gospel came not unto you in word only, but also in power, and in the Holy Ghost, and in much assurance; as ye know what man-

5 Οτι το ευαγγελιον ἡμων εκ εγενηθη εις ὑμας εν λογῳ μονον, αλλα και εν δυναμει, και εν πνευματι ἁγιῳ, και εν

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the gospel, to pray for others, and to praise God for all that is excellent and valuable in them; and to pray that God may continue and increase their graces.

Ver. 3.—1. *Without ceasing.* In scripture, that which is done frequently, is said to be done *without ceasing*, and *always*. Thus chap. v. 16. *Rejoice always;* ver. 17. *Pray without ceasing.*

2. *Your work of faith.* In allusion to our Lord's words, John vi. 29., *This is the work of God, that ye believe.* The apostle uses the same phraseology, Phil. i. 6. Faith therefore is truly a good work.

3. *Labour of love.* Some by this understand that labour in working with their hands, to which the Thessalonians submitted from love to their distressed brethren, that they might have wherewith to relieve them.

4. *In the sight of God, even our Father.* Some join this with the first clause, *Without ceasing remembering in the sight*, &c. But I prefer the sense which arises from the order of the words in the original, and which I have followed in the translation.

Ver. 4.—1. *Brethren beloved of God.* The order of the words in the Greek directs to this translation. Besides, we have the same phrase, 2 Thess. ii. 13.

2. *Your election.* This being said to the whole church of the Thessalonians, cannot be understood of the *election* of every individual in that church *to eternal life.* For there were among them some who walked disorderly, 2 Thess. iii. 11., concerning whom the apostle doubted whether they would obey his precepts, chap. v.

3 *Without ceasing*[1] *remembering* your work[2] of faith and labour[3] of love and *perseverance* (see Rom. ii. 7.) of *the* hope of our Lord Jesus Christ, in the sight of God[4] *even* our Father;

3 *Without ceasing remembering your work of faith* in Christ; *and those laborious offices which from love ye perform* to your brethren; *and* your perseverance in *the hope of our Lord Jesus Christ's* second coming (ver. 10.) All these virtues ye exercise *in the sight of God, even our Father;* who beholds them with pleasure.

4 Knowing, brethren *beloved of God,*[1] *your election.*[2]

4 By these things, *brethren beloved of God, we know your election* to be his people, although ye do not obey the law of Moses.

founded upon the Miracles by which it was confirmed.

5 For our gospel came not *to* you (ω) in word only, but also (ω) *with* power[1] and *with* the Holy Ghost,[2] and with much assurance;[3] as ye

5 Your work of faith, by which I know your election is well founded; *for our gospel was not offered to you in word only, but also with great miracles* performed in your presence, *and with* the gifts of *the Holy Ghost*

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14. Besides, *the election* of the Thessalonians was such as left the apostle room to fear, lest the tempter might have tempted them so effectually, as to make his labour among them fruitless, chap. iii. 5., but such a fear was not consistent with the apostle's knowledge of their election to eternal life.—*The election* here spoken of, is that which Moses has described, Deut. vii. 6., *The Lord thy God hath chosen* (elected) *thee to be a special people to himself, above all people that are upon the face of the earth.* But the Judaizing teachers denied the election of the Gentiles to be the people of God while they refused to subject themselves to the law of Moses. Wherefore it was highly proper to assure the Thessalonians, that they were *elected*, or made the people of God, by faith in Christ alone.

The controversy, agitated in later times, concerning particular *election*, was not known in the primitive church. Besides, whatever the secret purpose of God may be, it were extremely dangerous for any person to presume on his election, in such a manner as to neglect the working out of his own salvation with fear and trembling.—For more concerning *election*, see Rom. ix. 11. note 2. 1 Pet. i. 1. note 2.

Ver. 5.—1. *But also with power.* In scripture, δυναμις commonly signifies that supernatural power, whereby Jesus and his apostles were enabled to work miracles for the confirmation of the gospel.

ner of men we were among you for your sake.

6 And ye became followers of us, and of the Lord, having received the word in much affliction, with joy of the Holy Ghost:

7 So that ye were ensamples to all that believe in Macedonia and Achaia.

πληροφορια πολλη καθως οιδατε οιοι εγενηθημεν εν υμιν δι υμας.

6 Και υμεις μιμηται ημων εγενηθητε και του Κυριου, δεξαμενοι τον λογον εν θλιψει πολλη, μετα χαρας πνευματος αγιου.

7 Ωστε γενεσθαι υμας τυπους πασι τοις πιστευουσιν εν τη Μακεδονια και τη Αχαια.

Acts x. 38., *How God anointed Jesus of Nazareth with the Holy Ghost,* και δυναμει, *and with power.*—Matt. vii. 22., *And in thy name done many,* δυναμεις, *wonderful works.*—Rom. xv. 19. εν δυναμει, *By the power of signs and miracles,* εν δυναμει, *by the power of the Spirit of God.*—2 Cor. xii. 12., *Truly the signs of an apostle were fully wrought among you, with all patience, by signs and wonders,* και δυναμεσι, *and powers;* miracles in which the greatest power was displayed.

2. *And with the Holy Ghost.* The Holy Ghost here denotes those spiritual gifts of prophecy, healing diseases, speaking foreign languages, and the interpretation of languages, which the apostles communicated to the first believers, for the purpose of edifying each other, and for confirming the truth of the gospel.

3. *And with much assurance.* Πληροφορια, denotes the carrying of a ship forward, with her sails spread and filled with the wind. It is elegantly used to express such an entire conviction, as carries men to act steadily and uniformly, in all matters which have any connection with that conviction. See 2 Tim. iv. 17. Heb. vi. 11.

4. *As ye know what sort of men we were among you.* Ye know that we received no reward whatever from you, for preaching the gospel to you; but maintained ourselves by our own labour, all the time we were with you, chap. ii. 9. So that we were teachers of a very different character from any ye had ever been acquainted with. The truth is, the Christian preachers greatly excelled the Greek philosophers, whose custom was to teach for hire, and to live in all kinds of sensual pleasure, whereby they shewed themselves to be both covetous and profligate.

5. *For your sake.* This determines the meaning of the general expression, *What sort of men we were among you,* to the apostle's disinterestedness in preaching the gospel to the Thessalonians, without demanding maintenance from them, or any reward whatever: for he could not with so much propriety say, that he practised his other virtues among the Thessalonians, for their sake.

Ver. 6.—1. *Having embraced.* Δεξαμενοι, is properly translated, *embraced,* because the word imports something more than the bare receiving of the gospel, as is plain from chap. ii. 13., where, after telling them that *they received* the word, he adds, δεξασθε, ye *embraced* it, not

know what *sort* of men[4] we were among you for your sake.[5]

6 And ye became *imitators* of us, and of the Lord, having *embraced*[5] the word in much affliction [2], with joy of the Holy Ghost [3].

7 So that ye *are become* (τυπους,) 1 Pet. iii. 21. note 2.) *patterns* to all *who* believe in Macedonia and Achaia [1].

imparted to you; *and* these produced in you *the fullest assurance* of its divine original, especially *as ye know what sort of men we were among you, effectually to persuade you.*

6 *And*, being exceedingly struck with our miracles and virtues, *ye became imitators of us and of the Lord* Jesus in sufferings, *having embraced the gospel, although it brought on you much affliction*, mitigated *by the joy* which ye felt from the gifts *of the Holy Ghost.*

7 The patience and joy, with which ye suffer for the gospel, are *so* remarkable, *that ye are become patterns to all who believe in Macedonia and Achaia.*

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as the word of men, &c. ye received it, with the warmest affection, as the word of God.

2. *In much affliction.* The Thessalonians became imitators of the apostles, and of Christ, not only in suffering persecution for the gospel, but in suffering it from their own countrymen, as Christ and his apostles had suffered persecution from the Jews. See 1 Thess. ii. 14. Acts xvii. 1. 6.—9.

3. *With joy of the Holy Ghost.* The gifts of the Holy Ghost, bestowed on the Gentile believers, being an evidence of their election to be the people of God, and a seal of their title to a glorious immortality, provided they continued in faith and holiness, must have been a source of unspeakable joy to them, even in the midst of persecution and affliction for the word.

Ver. 7. *Macedonia and Achaia.* The Roman general Metellus having conquered Andriscus and Alexander, pretended sons of Perseus the last king of Macedonia, reduced the countries formerly possessed by the Macedonian kings into a Roman province, which was governed by a proconsul or prætor, sent from Rome, whose usual residence was in Thessalonica. Not long after this, the consul Mummius, having defeated the Achæans, and destroyed Corinth, he, with the commissioners sent from Rome to regulate the affairs of Greece, abolished the assemblies held by the Achæans, Bœotians, Phocians, and the rest, and reduced Greece into a Roman province, called *the Province of Achaia*, because at the taking of Corinth, the Achæans were the most powerful people of Greece. Thus the whole of the countries possessed by the Greek nations in Europe, were distributed into two great divisions, called *Macedonia* and *Achaia.*

8 For from you sounded out the word of the Lord, not only in Macedonia and Achaia, but also in every place your faith to God-ward is spread abroad, so that we need not to speak any thing.

9 For they themselves shew of us, what manner of entering in we had unto you, and how ye turned to God from idols, to serve the living and true God.

10 And to wait for his Son from heaven, whom he rais-

8 Αφ' ὑμων γαρ εξηχηται ὁ λογος τȣ Κυριȣ, ȣ μονον εν τῃ Μακεδονιᾳ και Αχαιᾳ, ἀλλα και εν παντι τοπῳ ἡ πιστις ὑμων ἡ προς τον Θεον εξεληλυθεν, ὡστε μη χρειαν ἡμας, εχειν λαλειν τι.

9 Αυτοι γαρ περι ἡμων απαγγελλȣσιν ὁποιαν εισοδον εχομεν προς ὑμας, και πως επεστρεψατε προς τον Θεον απο των ειδωλων, δȣλευειν Θεῳ ζωντι και αληθινῳ·

10 Και αναμενειν τον ὑιον αυτȣ εκ των ȣρανων, ὁν ηγειρεν

Ver. 8.—1. *From you the word of the Lord hath resounded*, &c. The apostle does not mean, that the Thessalonian brethren preached the gospel in all the countries here mentioned: but that their relinquishing idolatry, had occasioned the preaching of the gospel in Thessalonica to be much talked of, through the provinces of Macedonia and Achaia, and in many other places. This fact, so expressly asserted in a letter addressed to persons who could not but know whether it was true or false, deserves attention, for the reason mentioned, Pref. to Rom. § 1.

2. *In every place your faith to God-ward is spread abroad.* Grotius observes, that many of the Thessalonians being merchants who travelled into foreign countries for the sake of commerce, the news of their fellow-citizens having renounced the worship of the gods, must have been spread widely abroad by their means, as the apostle affirms. And as this was a very extraordinary event, it would naturally occasion much discourse, among them to whom it was reported.

Ver. 9.—1. *What sort of entrance* (εχομεν) *we have*, (εσχομεν) *we had, to you.* See Ess. iv. 12. The Alexandrian MS. reads here εσχομεν, answering to επεστρεψατε in the following clause: The meaning is, these persons publish every where, that we entered and established ourselves among you, by great miracles.

2. *To serve the living and true God.* The epithet *living* is given to God to distinguish him from the heathen idols, which were destitute of life. He is likewise called the *true God*, in opposition to the fictitious deities worshipped by the heathens, who, though they may formerly have lived, or are now living, are not *true Gods*; such as demons and the souls of men departed. By their worshipping the true God the Thessalonians were distinguished from the heathens; and by their waiting for God's Son from heaven, mentioned in the next verse, they were distinguished from the Jews.

8 (Γαρ, 91.) *Besides, from you the word of the Lord hath resounded* [1], not only in Macedonia and Achaia; but also in every place, your faith to God-ward is spread abroad [2], so that we *have no need* to speak any thing.

9 For they themselves *publish concerning us, what sort of entrance* we had [1] *to* you, and how ye turned to God from idols, (δελειειν), to serve the living and true God [2];

10 And to wait for his Son from heaven [1]; whom he raised from the dead, EVEN Jesus (ρυομενον) *who delivers* [2] us

8 *Besides*, your faith and sufferings have occasioned *the fame of the gospel of Christ to resound, not only through Macedonia and Achaia; but also in every place* to which your fellow-citizens resort for the sake of commerce, the news of *your faith in* the true *God is spread abroad* by them; *so that we have no need to speak any thing*, either in our own praise, or in yours.

9 *For your fellow-citizens themselves*, who spread abroad the news of your conversion, *publish* every where *concerning us, in what manner we established ourselves among you*, as messengers from God; *and how*, convinced by the miracles we wrought, *ye turned to God from* dead *idols, to serve the living and true God* alone.

10 *And to expect*, not the appearing on earth of any of the gods formerly worshipped by you, but of *God's Son from heaven* to judge the world, *whom he raised from the dead;*

Ver. 10.—1. *And to wait for his Son from heaven.* Christ himself, on two different occasions, promised that he would return from heaven, Matt. xvi. 27. John xiv. 3. The angels, likewise, who attended at his ascension, foretold that he will return, Acts i. 11. And as the great design of his return is to punish his enemies, and reward his faithful servants, his second coming was always a principal topic, on which the apostles insisted in their discourses; consequently it was a principal article of the faith and hope of the first Christians, a frequent subject of their conversation, and a powerful source of consolation to them in all their afflictions and troubles. May it ever be the object of our faith and hope, and the source of our consolation, especially at death!

2. *Jesus who delivers.* Grotius thinks ρυομενον the present participle, stands here for the future, ρυσομενον, *who will deliver.* But it is usual in scripture, to speak of things future in the present tense, to shew the certainty of their happening.

3. *From the wrath that is to come. Wrath*, the cause, is here put for *punishment*, the effect. The punishment which Christ, at the day of judgment, will inflict, and the persons on whom he will in-

ed from the dead, *even* Jesus which delivered us from the wrath to come.

εκ νεκρων, Ιησουν τον ρυομενον ημας απο της οργης της ερχομενης.

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flict it, are described, 2 Thess. i. 8., *Inflicting punishment with flaming fire on them who know not God, and who obey not the gospel of our Lord Jesus Christ.* 9. *They shall suffer punishment,* EVEN *everlast-*

CHAP. II.

View and Illustration of the Matters contained in this Chapter.

IN this chapter, the apostle proposes his *second argument* in proof of the truth of the gospel. It is taken from the character, the behaviour, and the views of the persons who first preached it. Now the importance of this argument will appear, if we consider, what the things were which the preachers of the gospel published, and required mankind to believe. They told every where, that Jesus their master is *the Son of God;* that he wrought many miracles in Judea; that he was crucified by the Jews, his countrymen, as a deceiver; but that God declared him to be his Son, by raising him from the dead, agreeably to what Jesus, before his death, had foretold; that after his resurrection, having spent some time on earth among his disciples, he ascended into heaven, while they looked on; and that two angels, who were present on the occasion, assured them, that in like manner as they had seen Jesus go into heaven, so he would return.

But to induce mankind to believe matters so extraordinary, it was necessary that the persons who called themselves eye-witnesses of them, and who reported them to the world, should be men of sound judgment and known integrity, and free from all interested views; that they should be fully persuaded themselves of the truth of the things which they told; that they should use no guile nor flattery, to procure themselves credit; and that, by their whole deportment, they should shew themselves to be pious and virtuous persons, whose only aim in this undertaking was to promote the glory of God, and the good of mankind. Wherefore, although the apostle and his assistants had said in a general way, chap. i. 5., *Ye know what sort of men we were among you, for your sake,* they judged it necessary to employ the greatest part of this chapter, in setting forth

from the wrath *which is* to come [3].

even Jesus, our master, *who*, as Judge, *will deliver us* who believe *from the wrath which is to come* upon them who *obey not the gospel.*

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ing destruction, from the presence of the Lord, and from the glory of his power.—Lord Jesus, deliver us from this terrible wrath!

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distinctly, the facts and circumstances by which their sincerity, their integrity, and their disinterestedness in preaching the gospel, were evinced; together with those particulars by which their moral character was raised above all suspicion. Being in every respect, therefore, such men as missionaries from God ought to be, the evidences of the gospel, so far as they depend on human testimony, derive great lustre from the character and behaviour of its first preachers.

His illustration of these topics, the apostle begins with shewing, that he and his assistants were fully persuaded of the truth of all the matters which they preached. For he told the Thessalonians, that *their entrance* among them *was not false.* They did not come with a feigned story in their mouth, which they themselves did not believe, ver. 1.—Their persuasion of the things which they preached, they shewed at their entrance among the Thessalonians, by the persecution which they had suffered, and were suffering for the gospel. Say they, *Although we had before suffered, and were shamefully handled at Philippi*, (they had been scourged, and laid in the stocks), *as ye know, we were bold through our God, to speak to you the gospel of God, amidst a great combat:* that is, amidst a new and heavy persecution, raised against us in your city by the unbelieving Jews, ver. 2. Their preaching the gospel under persecution, is fitly mentioned by the apostle, as a proof of their firm persuasion of the things which they preached; because impostors, having nothing in view by their fictions, but to acquire fame, or power, or riches, or pleasures, they seldom endure a long continued course of heavy sufferings, in propagating these fictions; far less do they expose themselves to death for maintaining them.—Next the apostle affirms, that *their exhortation*, or gospel, did not proceed from *error;* that is, from an erroneous opinion, rashly taken up, without any foundation: nor from those *impure* worldly motives, which influence impostors: neither did they use any *guile* in contriving or in gaining credit to the gospel which they preached, ver. 3.

But the freedom of the apostles, and other ministers of the word, from error, impurity, and guile, being circumstances which rendered their testimony credible in the highest degree, it was proper to speak of these things at more length. And therefore, beginning with their freedom from *guile*, the apostle observes, that as persons *commissioned of God to preach the gospel*, they delivered its doctrines and precepts exactly as they received them from God; at no time preaching, *so as to please men, but God who knew their hearts.* And this they did, notwithstanding they were sensible, that the doctrines of the gospel, as they delivered them, would be reckoned by the Greeks foolishness; and that its precepts would be condemned as unreasonable severities, because they were contrary to the maxims and practices of the world, ver. 4. Who does not see, that if the Christian preachers had been impostors, they never would have framed a gospel, or scheme of religion of this kind?—And as the Christian preachers used no guile in framing their *exhortation*, or gospel, so they used none of the base arts practised by impostors for procuring credit to it. They never accosted any person, with fawning *flattering speeches*, to win his affections, (Eph. ii. 1.—3); neither did they make hypocritical pretensions to extraordinary piety, *as a cloak to cover covetous designs.* From these well-known arts of impostors, Paul and his assistants were entirely free; as the Thessalonians, who were thoroughly acquainted with their manner of preaching, well knew, ver. 5.—Next, with respect to *impurity*, the apostle and his assistants were not influenced by any of those corrupt motives which actuate impostors. Instead of seeking to make ourselves powerful, or rich, by the gospel, *we never demanded the honour* of obedience, nor of maintenance, *either from you or from others; although we could have been burdensome to you*, in both these respects, *as the apostles of Christ*, ver. 6.—The truth is, as apostles they had authority from their master to enjoin their disciples what was fit, (Philemon, ver. 8.); and on that pretext, if their ruling passion had been the love of power, they might have exercised an absolute dominion over their disciples, as false teachers never fail to do. They had also a right to be maintained by those to whom they preached; and on that score, if they had loved money, they might have enriched themselves at their expence, after the example of all false teachers, 2 Pet. ii. 3.—But so far were the ministers of the gospel from behaving among their disciples at Thessalonica in an imperious insolent manner, that *they were gentle among them, as a nurse towards her own sucking children*, ver. 7. (see Acts xx. 29.)—*And took a most affectionate care of them; and were well pleased to impart to them, not only the gospel of*

God, but also their own lives: which in fact they hazarded, by preaching it to them: and all this, from no motive, but *because the Thessalonians were become dear to them*, on account of their love of truth, ver. 8.—And with respect to maintenance, they put the Thessalonians in mind, that instead of demanding any thing from them on that account, they *wrought night and day that none of the Thessalonians might be burdened while they preached to them the gospel of God*, ver. 9. These facts, well known to the Thessalonians, were there no other, are undeniable proofs of the sincerity, honesty, and disinterestedness, of the first preachers of the gospel; and add no small degree of credibility to the things which they have testified concerning their master.—Lastly, with respect to *error*: to shew that in believing the gospel, the apostle and his associates were neither blinded by the fervours of enthusiasm, nor prejudiced by the influence of vicious inclinations, they appealed to the sober, holy, and virtuous manner of living, which they all along followed among their disciples, and especially among the Thessalonians. *Ye are witnesses, and God also, how holily and justly, and unblameably, we lived among you who believe*, ver. 10. This is not the manner of life which false teachers, who are blinded by the fumes of enthusiasm, or seduced by corruption of heart, follow among their disciples.—Such never fail to make themselves known, by some vicious practice which cleaves to them, and which they justify by their erroneous principles. See 2 Pet. ii. 18. Jude 4.—Farther, to shew that they were not blind enthusiasts, Paul and his assistants called on the Thessalonians to bear witness to the earnestness, with which they exhorted every one of them, *even as a father his children*, to follow all the branches of holiness, ver. 11.—And, how they solemnly *testified, that they should walk worthy of* the true *God*, whom they now worshipped; and suitably to the nature of that glorious dispensation, into which he had *called them*, ver. 12. Appeals of this kind, made by the preachers of the gospel to their own disciples, concerning the manner in which they lived among them, and concerning the instructions and exhortations which they gave them, are incontestible proofs, both of the soundness of their understanding, and of the purity of their heart. Wherefore, no reasonable person can suspect, that they were influenced, either through weakness or vice, to receive a scheme of error, held out to them by their master, without any evidence to support it. To be the more convinced of this, we need only compare with them, the first disciples of such enthusiasts and impostors as have deluded the world; whose credulity may easily be traced, in the weakness of their understandings, and in

the viciousness of their lives. Upon the whole, as the first preachers of the gospel are distinguished from enthusiasts and impostors in general by the qualities above mentioned; so, by the same qualities they were distinguished from the Greek philosophers in particular; who, though they were free from enthusiasm, and spake admirably concerning the moral virtues, yet followed the most dissolute courses in private; and in teaching had no regard to any thing, but to the hire which they received for their instructions.

The apostle and his assistants, having, in this and the preceding chapter, proved the divine original of the gospel, by the miracles which they wrought in the presence of the Thessalonians; by the miraculous gifts which they conferred on them who believed; by the disinterestedness which they shewed in preaching the gospel; and by the holiness of their lives,—the more fully to convince after-ages, that what they have written concerning these things was strictly true, they tell us, *They gave thanks to God without ceasing, because when the Thessalonians received the preached word of God from them, they knew that they embraced not the word of men; but, as it is in truth, the word of God: which also wrought effectually in them who believed,* such an attachment to Christ and such fortitude, as enabled *them to suffer for the gospel,* ver. 13.—By thus ending the arguments taken from the miracles, the character, the views, and the behaviour of the first preachers of the gospel, with a solemn thanksgiving to God for the faith and sufferings of the Thessalonians, the apostle not only told them plainly, that their faith was founded in their own knowledge of the things he had written, but he appealed to God for the truth of them. There cannot, therefore, be the least doubt, that Paul and his coadjutors, were the sincere, sober, holy, disinterested, meek persons, he hath represented them to be; and that their virtuous behaviour added great weight to their testimony concerning their master.

Before the apostle proceeded to his third argument, he answered certain objections, which it is probable were much insisted on by the learned Greeks, for discrediting the gospel. And, because these objections were levelled against the miracles and character of the Christian preachers, they are introduced with great propriety, after finishing the arguments drawn from these topics.

Objection 1. The apostle, after thanking God, that the behaviour of the preachers of the gospel, as well as their miracles, had induced the Thessalonians to receive their word as the word of God, proceeds to observe, that they shewed the strength of their faith, by *becoming imitators of the churches of*

God in Judea; having *suffered the same things from their own countrymen, as the others of the Jews,* ver. 14.—This manner of expressing the sufferings of the Thessalonians for the gospel, the apostle adopted, because it gave him an opportunity of answering a very plausible objection, which the philosophers raised against the gospel, from the unbelief of the Jews in Judea. Said they, the Christian preachers build the gospel upon the Jewish revelation; and tell us, that their master gave himself out in Judea, as the great personage foretold by the Jewish prophets: and that in confirmation of his pretensions he wrought many miracles in different parts of the country. But the rejection of the gospel by the Jews, their putting Jesus to death, and their persecuting his disciples, are strong presumptions, or rather clear proofs, that the gospel is inconsistent with the Jewish revelation; and that the Jews did not believe the miracles which Jesus pretended to perform, but considered him as an impostor, and his miracles as feats of magic. This objection, it is true, the apostle has not stated: but, seeing what follows is a direct answer to it, and comes immediately after the Thessalonians are said to have suffered like things from their own countrymen, as the churches of God in Judea had suffered from the Jews, we cannot avoid supposing, that when he says of the Jews, *Who have both killed the Lord Jesus, and their own prophets, and have greatly persecuted us; and they please not God, and are contrary to all men,* &c. he intended to remove any suspicion that might arise to the prejudice of the gospel, from the unbelief of the Jews, their crucifying the Lord Jesus, and their persecuting his apostles. For it is the same as if he had said, the Jews indeed *have killed the Lord Jesus;* but they have also *killed their own prophets,* notwithstanding they wrought miracles among them, and were universally acknowledged to be true prophets. The same persons *have persecuted us,* the apostles of Jesus, in the persuasion that they please God. *But they do not please God:* for, in this, as in their whole conduct, *they are enemies to mankind,* ver. 15.—and in a little time God will shew his extreme displeasure with them, for crucifying his Son, and persecuting his apostles, by destroying their nation, ver. 16.—So remarkable were the Jews in all ages for their enmity to the messengers of God, that Stephen challenged the council to shew which of the prophets their fathers had not persecuted. This being the character of the Jews, their rejection of the gospel, their killing the Lord Jesus, and their persecuting his apostles, afford not the smallest presumption, either that the gospel is inconsistent with the Jewish revelation, or that the miracles of Jesus and his apostles were false. In these things,

the Jews behaved as their fathers did to the prophets, who brought the former revelations from God to them; and the punishment which soon fell on them, shewed how much God was displeased with them, for so doing.

Objection 2. The second objection was levelled against Paul and Silas in particular; being founded on their behaviour during the tumult at Thessalonica. These men, said the philosophers, though the chief preachers of the new doctrine, did not appear with Jason and the brethren before the magistrates, either to defend it, or to suffer for it. What could this be owing to, but to their consciousness that the whole was a fraud; or, to their timidity? Either of which was inexcusable in missionaries from God, who boasted in their sufferings, as adding weight to their testimony concerning their master. Something of this sort must have been said against Paul and Silas; otherwise their fleeing, which was advised by the Thessalonians themselves, Acts xvii. 10., needed no apology, at least to the Thessalonians; and far less so earnest an apology, as that

Second Argument in Proof of the Divine Original of the Gospel, Preachers.

OLD TRANSLATION.	GREEK TEXT.
CHAP. II. 1 For yourselves, brethren, know our entrance in unto you, that it was not in vain:	1 Αυτοι γαρ οιδατε, αδελφοι, την εισοδον ημων την προς υμας, ὁτι ου κενη γεγονεν·
2 But even after that we had suffered before, and were shamefully entreated, as ye know, at Philippi, we were	2 Αλλα και προπαθοντες και ὑβρισθεντες, καθως οιδατε, εν Φιλιπποις, επαρρησιασαμεθα

Ver. 1. *That it was not false:* ὁτι ου κενη γεγονεν. Here κενη, signifies *false:* for the word is used in that sense, 1 Cor. xv. 14., *If Christ hath not been raised,* κενον, *false, certainly, is our preaching,* and κενη, *false also is your faith.* Ver. 15. *We are found false witnesses.*— Ephes. v. 6., *Let no man deceive you,* κενοις λογοις, *with false speeches.* The prophet Jeremiah speaking of idols, says, chap. x. 8., *The stock is a doctrine of vanities,* that is, of falsehoods. See Exod. v. 9.— Properly κενος signifies an *empty* person or thing; consequently, *a thing destitute of truth.* The apostle's meaning is, that his entrance among the Thessalonians, was not the entrance of a deceiver, who with a view to draw money from his hearers, or to acquire power, or to live in pleasure among them, told them stories which he himself knew to be false. To this interpretation, the reason assigned

which the apostle has offered in this chapter, where he assured the brethren, that when he fled to Berœa, he intended to be absent *during the time of an hour*, or for a few days only, till the rage of the Jews should subside: and that accordingly, while in Berœa, *he had endeavoured with great desire to see them*, ver. 17.—*and would have come to them once and again, but Satan hindered him*, by bringing the Jews from Thessalonica to Berœa, where they stirred up the people against him, and obliged him to flee to Athens, ver. 18.—Yet on neither of these occasions, did he flee from a consciousness of fraud, or from the fear of death; but from his wishing to have an opportunity of perfecting the faith of the Thessalonians, and of converting a greater number of the Gentiles. For he assured them, that he considered them, and the rest of his Gentile converts, as his hope, and joy, and crown of glorying, at the day of judgment, ver. 19.—And to convince them that he really believed his future happiness would be increased by their perseverance, and by the conversion of the Gentiles, he repeated the same assurance, ver. 20.

taken from the Character, Behaviour, and Views of its first

NEW TRANSLATION.	COMMENTARY.
CHAP. II. 1 For yourselves know, brethren, our *entrance* (προς 293.) *among* you, that it was not *false*.[1]	CHAP. II. 1 Your faith in the gospel is well founded, *for* this second reason: *Yourselves know, brethren, our entrance among you; that it was not* by telling you *false* stories, which we ourselves did not believe. We firmly believed all the things we preached.
2 (Αλλα και, 78. 211.) *For although we had be-*	2 *For notwithstanding we had, before* our entrance *suffered, and were*

in the following verse agrees: his sufferings for the gospel being the strongest proof that he himself believed it; whereas, of his not having preached in vain to the Thessalonians, his sufferings were no proof. Besides, if the apostle had meant to say, that his entrance was not *in vain*, the expression would have been, ως κενον, as in Philip. ii. 16. 1 Thess. iii. 5.—The interpretation, which Oecumenius gives of this passage is: *Non fabulæ, non mendacia, non nugæ fuerunt nostræ predicationes.*

Ver. 2.—1. *Shamefully handled.* Scourging with rods was a punishment so ignominious, that the Portian law forbade it to be inflicted on any Roman citizen.

bold in our God to speak unto you the gospel of God with much contention.

3 For our exhortation *was* not of deceit, nor of uncleanness, nor in guile:

4 But as we were allowed of God to be put in trust with the gospel, even so we speak; not as pleasing men, but God, which trieth our hearts.

5 For neither at any time used we flattering words, as ye know, nor a cloak of covetousness; God *is* witness:

εν τω Θεω ἡμων λαλησαι προς ὑμας το ευαγγελιον τυ Θευ εν πολλω αγωνι.

3 Ἡ γαρ παρακλησις ἡμων ουκ εκ πλανης, ουδε εξ ακαθαρσιας, ουτε εν δολω·

4 Αλλα καθως δεδοκιμασμεθα ὑπο τυ Θευ πιστευθηναι το ευαγγελιον, ουτω λαλουμεν, ουχ ὡς ανθρωποις αρεσκοντες, αλλα τω Θεω τω δοκιμαζοντι τας καρδιας ἡμων.

5 Ουτε γαρ ποτε εν λογω κολακειας εγενηθημεν, καθως οιδατε, ουτε εν προφασει πλεονεξιας· Θεος μαρτυς.

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2. *We were bold through our God.* Επαρρησιασαμεθα: This word signifies sometimes to *speak plainly*, and without ambiguity; sometimes to *speak publicly*, before multitudes; sometimes to *speak boldly*, from a full persuasion of the truth of what is spoken, and from a confidence of being supported in it. The word seems to be used in all these senses here: for when the apostle came to Thessalonica, he spake plainly, *that the Christ must needs suffer, and rise from the dead, and that Jesus, whom he preached, was the Christ*, Acts xvii. 3. He spake these things publicly, in the synagogue of the Jews, three different sabbaths, ver. 2. And though he knew they were extremely offensive to the Jews, he spake them boldly, in the persuasion that they were true, and in the assurance that God would protect him. So that neither the remembrance of his past sufferings, nor the feeling of those which were come upon him, hindered him from speaking plainly, publicly, and boldly in Thessalonica, the things which concerned the Lord Jesus.

3. *The gospel of God.* The word *God*, is elegantly repeated, to insinuate, that the apostle's boldness arose from his certain knowledge, that the gospel which he preached, was the gospel of God.

4. *Amidst a great combat.* The apostle insists, with particular earnestness, on the persecutions which he and his fellow-labourers had suffered for preaching the gospel; because impostors, who are conscious that the things they tell are false, never expose themselves to continued sufferings, and to death, for such things.

Ver. 3. *Besides, our exhortation was not from error.* In this and what follows, the apostle delineates his own character and the character of his assistants, as teachers, on purpose to make the Thessalonians sensible, that they had nothing in common with im-

fore suffered, and were shamefully *handled*,[1] as ye know, at Philippi, we were bold[2] *through* our God, to speak *to* you the gospel of God,[3] *amidst a great combat*.[4]

3 (Γαρ, 91.) *Besides*, our exhortation WAS not (ἐκ πλανης) *from error*,[1] nor (ἐξ ακαθαρσιας) *from impurity*, nor (ἐν δολῳ) *with* guile.

4 But as we were *approved of God, to be entrusted* with the gospel, *so* we speak, not as pleasing men, but God, *who* trieth our hearts.

5 For neither at any time *came we with flattering speech*, as ye know, *neither with a cloak o-VER* covetousness[1], God is witness.

shamefully handled at Philippi, being dragged before the magistrates, scourged, and put in the stocks; *as ye know, we were bold, through* the assistance of *our God, to preach to you* of Thessalonica, *the* same *gospel of God, amidst a great combat* with the unbelieving Jews, who raised a violent persecution against us, in your city. Acts xvii. 1—9.

3 *Besides, our preaching did not proceed from an erroneous persuasion* groundlessly entertained by us, but from a conviction founded on the clearest evidence. *Neither* did it proceed *from impure, carnal motives, nor* was it contrived *with guile*, to deceive you.

4 *But, as persons approved of God to be entrusted with* the preaching of *the gospel, so we preach, not as pleasing men*, after the manner of impostors, *but* as pleasing *God, who searcheth our hearts*. What stronger proof can be desired, of our not preaching with guile?

5 To you we did not speak as impostors do: *For neither at any time did we accost you with flattering speeches, as ye* yourselves *know*; neither did we make hypocritical pretensions to piety and disinterestedness, *as a cloak to cover covetous designs*: of this, *God is witness*.

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postors, who are always found to use the mean vicious practices, which the Christian teachers in this passage disclaimed.

Ver. 5. *Neither with a cloak over covetousness.* Flattery and covetousness were vices, to which the teachers of philosophy in ancient times were remarkably addicted. In truth, these vices, more or less, enter into the character of all impostors, who, as the apostle observes, Rom. xv. 18., *By good words, and blessings, deceive the hearts of the simple.*—Πλεονεξια, *covetousness*, has various significations in scripture. See Ephes. iv. 19. note 2. Here it may signify *bad design* in general. I have supplied the word *over*, because neither covetousness nor bad design is ever used as a cloak to co-

6 Nor of men sought we glory, neither of you, nor *yet* of others, when we might have been burdensome, as the apostles of Christ.

7 But we were gentle among you, even as a nurse cherisheth her children:

8 So, being affectionately desirous of you, we were willing to have imparted unto you, not the gospel of God only, but also our own souls, because ye were dear unto us.

9 For ye remember, brethren, our labour and travail:

6 Ουτε ζητουντες εξ ανθρωπων δοξαν, ουτε αφ' υμων, ουτε απ' αλλων· δυναμενοι εν βαρει ειναι, ως Χριστου αποστολοι.

7 Αλλ' εγενηθημεν ηπιοι εν μεσω υμων. Ως αν τροφος θαλπη τα εαυτης τεκνα,

8 ουτως, ιμειρομενοι υμων, ευδοκουμεν μεταδουναι υμιν ου μονον το ευαγγελιον του Θεου, αλλα και τας εαυτων ψυχας, διοτι αγαπητοι ημιν γεγενησθε.

9 Μνημονευετε γαρ, αδελφοι, τον κοπον ημων και τον

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ver any thing; but they need a cloak to cover or conceal themselves. The apostle appealed to the Thessalonians, for his not using flattering speeches, because that was an outward matter, of which they could judge; but he appealed to God, for his being free from covetousness, because it was a secret of the heart, which God only knew. Here, therefore, is great propriety of sentiment.

Ver. 6.—1. *Neither sought we from men honour.* That δοξαν, *honour*, in this passage, signifies the *honour* of *obedience* and *maintenance*, as I have explained it in the commentary, I think probable from the context.

2. *Neither from you nor from others.* The apostle, while he preached in Thessalonica, received money twice from the Philippians, Philip. iv. 16. But as he demanded neither maintenance nor hire, from them nor from others, what he says in this passage is perfectly just. His usual manner every where was, to work for his own maintenance. And the Philippians seem to have been the only persons, from whom he received any gift for preaching the gospel, Philip. iv. 15.

3. *Though we could have used authority.* This translation is placed in the margin of our Bibles, and is the proper translation of εν βαρει ειναι. Theophylact, however, explains it by λαμβανειν και τρεφεσθαι.

Ver. 7.—1. *As a nurse.* Chandler observes, that τροφος here, denotes a mother who suckles her own children.

2. *Cherishes,* θαλπη. Scapula says of the word θαλπω, Sunt qui proprie dici putent de gallina fovente ova, quum illis incubat; "that it signifies the action of a hen who warms her eggs by brooding over them."

Ver. 8.—1. *So taking affectionate care of you.* Ιμειρομενοι, as Blackwall (Sacr. Class. vol. i. p. 241.) observes, is a beautiful poetical

6 *Neither* sought we *from* men (δοξαν) *honour*[1], *neither from you, nor from* others[2], *though we could have used authority*[3] as *Christ's messengers.*

7 But we were gentle among you. Even as a nurse[1] cherishes[2] her *own* children;

8 So *taking affectionate care* of you[1], we were *well pleased to impart to* you, *not only* the gospel of God, but also our own *lives*[2], because ye were *become* dear *to* us.

9 (Γαρ, 91.) *Besides,* ye remember, brethren, our labour and *toil; for night*

6 Instead of acquiring power, or riches, by preaching, *we sought not from men honour, neither from you, nor from others, though we could have used authority, as Christ's messengers,* for constraining you to obey and maintain us, 1 Cor. ix. 4.

7 Instead of oppressing you, *we behaved with gentleness among you: Even as a nursing mother cherishes her own* sucking *children,* warming them in her bosom, and feeding them with her milk.

8 *So taking affectionate care of you,* instead of making a prey of you, *we were well pleased to impart to you,* without any reward, *not only the gospel of God, but also our own lives,* if it could have been of service to you, *because ye were become dear to us,* on account of your faith.

9 Instead of making gain of the gospel, *Ye remember, brethren, our* bodily *labour and toil,* when with

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word, which expresses the most warm and passionate desire. He adds, Well might the primitive persecutors, from this passage, and from the corresponding practice of the first and best professors of our religion, cry out, in admiration, *O how these Christians love one another!*

2. *But also our own lives.* Chandler observes, that the apostle here considers *the Thessalonians* as in the infancy of their conversion; *himself* as the tender mother who nursed them; the *gospel* as the milk with which he fed them; and his very *soul* or life, as what he was willing to part with for their preservation. Could the fondest mother carry her affection for her helpless infant farther? He adds, nothing can exceed the elegance, the strength, and the moving affection, of this description! a man must have no bowels, who does not find them moved by so fine, so lively, and warm a scene.

Ver. 9. *Night and day we wrought, in order not to overload.* Επιβαρησαι. The apostle often appealed to this proof of his disinterestedness, in preaching the gospel; see Acts xx. 34. 1 Cor. iv. 12. 2 Thess. iii. 8. Besides, we have his working with his own hands, while he preached in Corinth, recorded, Acts xviii. 3. In preaching the gospel, St Paul had no view, but to promote the glory of God, and the salvation of men.

for labouring night and day, because we would not be chargeable unto any of you, we preached unto you the gospel of God.

10 Ye *are* witnesses, and God, *also*, how holily, and justly, and unblameably, we behaved ourselves among you that believe:

11 As ye know, how we exhorted and comforted, and charged every one of you, (as a father *doth* his children,)

12 That ye would walk worthy of God, who hath called you unto his kingdom and glory.

13 For this cause also thank we God without ceasing, be-

μοχθον· νυκτος γαρ και ημερας εργαζομενοι, προς το μη επιβαρησαι τινα υμων, εκηρυξαμεν εις υμας το ευαγγελιον τυ Θευ.

10 Υμεις μαρτυρες, και ὁ Θεος, ὡς ὁσιως και δικαιως και αμεμπτως υμιν τοις πιστευσιν εγενηθημεν.

11 Καθαπερ οιδατε ὡς ἑνα ἑκαστον υμων, ὡς πατηρ τεκνα ἑαυτυ, παρακαλουντες υμας και παραμυθουμενοι,

12 Και μαρτυρομενοι, εις το περιπατησαι υμας αξιως τυ Θευ τυ καλεντος υμας εις την ἑαυτυ βασιλειαν και δοξαν.

13 Δια τυτο και ημεις ευχαριστουμεν τω Θεω αδια-

Ver. 11. *Even as a father his own children.* The apostle, ver. 7. had compared the gentleness with which he behaved towards the Thessalonians, to the tenderness of a nursing mother towards her sucking children. Here he compares the affection and earnestness, with which he recommended holiness to them, to the affection and earnestness of a pious father, who exhorts his own children.

Ver. 12. *Who hath called you into his own kingdom and glory.* This is an Hebraism, for *glorious kingdom*, Ess. iv. 19., consequently, the apostle speaks simply, of the admission of the Thessalonians into the gospel dispensation. See 2 Thess. i. 5. note 2. The glory of the ancient kingdom of God, the Mosaic dispensation, was all outward and visible; consisting in the magnificence of the temple and temple worship, and in the visible symbol of the divine presence, which resided between the cherubim in the most holy place, and gave responses, when consulted, concerning affairs of state. But the glory of the gospel kingdom is wholly inward, consisting in the spiritual gifts shed down abundantly on believers, and in the graces of faith, hope, charity, temperance, humility, &c. produced in them by the operation of the Spirit.—Others explain *kingdom and glory*, disjunctively: by *kingdom* understanding the heavenly country, and by *glory*, the happiness of that country.

and day we wrought, in order not to overload[x] *any of you, WHEN* we preached *to* you the gospel of God.

10 Ye ARE witnesses, and God ALSO, how holily, and *righteously*, and unblameably, *we lived with you who* believe.

11 As *also*, ye know, how *WE ADDRESSED every one of you*, as a father *his own* children[y], *exhorting and comforting you*,

12 *And testifying, that ye should* walk worthy of God, who hath called you *into his own* kingdom and glory.[z]

13 *On* this *account* also *we give thanks to* God without ceasing, *that* (παραλαβοντες λογον ακοης) when ye received *the preached word of God*[a] *from us, ye embraced not* the word of men, but as it is in truth, the word of God,

you; *for night and day we wrought* for our own maintenance, *in order not to overload any of you, while we preached to you the gospel of God:* so that our preaching to you did not proceed from any corrupt motive.

10 Next, our preaching was not the effect of error, adopted from vicious inclinations; for *ye are witnesses, and God also, how chastely, and righteously, and unblameably, we lived with you who believe.* Whereas persons deceived through corrupt affections always shew it by some bad practice.

11 *As also*, our preaching did not proceed from error occasioned by enthusiasm; for *ye know how we addressed every one of you, as a father his own children, exhorting and comforting you*, under the persecutions ye were suffering,

12 *And testifying, that ye should behave suitably to the character*, not of the gods whom ye formerly worshipped, *but of* the *God* whom ye now serve, *who hath called you into his own glorious kingdom* on earth.

13 These things, concerning ourselves, and concerning our views, being well known to you, fully convinced you of our mission from God: wherefore, *on this account also, we give thanks to God without ceasing, that when ye received from us, the word which God hath appointed to be preached*, δεξασθε, (chap.

Ver. 13. *The preached word of God.* Λογον ακοης του Θεου, literally signifies *the word of the hearing of God:* the word which God hath appointed to be heard through our preaching. Accordingly, λογον ακοης, Heb. iv. 2., is rendered, by our translators, *the word preached.* Dr Chandler, however, thinks the clause should be rendered, *the word of the report concerning God:* supposing it to be an allusion to Isaiah liii. 1., *Who hath believed* (τη ακοη ημων) *our report?*

cause when ye received the word of God which ye heard of us, ye received *it* not *as* the word of men, but (as it is in truth) the word of God, which effectually worketh also in you that believe.

λειπτως, ὁτι παραλαβοντες λογον ακοης, παρ' ἡμων, τυ Θευ, εδεξασθε υ λογον ανθρωπων, αλλα (καθως εστιν αληθως) λογον Θευ, ὁς και ενεργειται εν ὑμιν τοις πιστευουσιν.

Answer to the Objection against the Truth of the Christian Mi- persecuting Jesus and his Disciples.

14 For ye, brethren, became followers of the churches of God which in Judea are in Christ Jesus: for ye also have suffered like things of your own countrymen, even as they *have* of the Jews;

14 Ὑμεις γαρ μιμηται εγενηθητε, αδελφοι, των εκκλησιων τυ Θευ των ουσων εν τῃ Ιουδαιᾳ, εν Χριστῳ Ιησυ, ὁτι ταυτα επαθετε και ὑμεις ὑπο των ιδιων συμφυλετων, καθως και αυτοι ὑπο των Ιουδαιων,

15 Who both killed the Lord Jesus and their own prophets, and have persecuted us; and they please not God, and are contrary to all men;

15 Των και τον Κυριον αποκτειναντων Ιησουν, και τυς ιδιυς προφητας, και ἡμας εκδιωξαντων, και Θεῳ μη αρεσκοντων, και πασιν ανθρωποις εναντιων·

Ver. 15.—1. *Who both killed the Lord Jesus and their own prophets.* The expression, *their own prophets*, is emphatical; and denotes, that the Jews acknowledged the prophets whom they killed, to be prophets really sent of God.—So remarkable were the Jews for persecuting the prophets, that Stephen challenged the council to shew so much as one prophet whom their fathers had not persecuted, Acts vii. 52., *Which of the prophets have not your fathers persecuted?*

2. *And are contrary to all men.* The hatred which the Jews bare to all the heathens without exception, was taken notice of by Tacitus and Juvenal, and even by Josephus. This hatred was directly contrary to the law of Moses, which in the strongest terms recommended humanity to strangers. It arose, it seems, from the Jews not understanding rightly the intention of the precepts of their law, which were given to prevent them from having familiar intercourse with idolaters, lest they might have been tempted to imitate them in their practices.—In the more early times of their republic, the Jews did not entertain that extreme aversion to the heathens, for which their

which also worketh effectually in you who believe.

i. 6.), *ye embraced not a doctrine framed by men, but as it is in truth, the doctrine of God; which also worketh effectually in you who believe*, by producing in you the greatest attachment to the gospel, and fortitude in suffering for it.

racles, taken from the Unbelief of the Jews in Judea, and their

14 For ye, brethren, became *imitators* of the churches of God, which *are in Judea* in Christ Jesus, *because* ye also have suffered like things *from* your own countrymen, even as they HAVE *from* the Jews,

14 Your attachment to the gospel, ye shewed by the sufferings which ye endured. *For ye, brethren, became imitaters of the churches of God, which are in Judea in Christ Jesus* (ch. I. i. n. 2.); *because ye also have suffered like things from your own countrymen:* ye have been calumniated by them as atheists, ye have been imprisoned by them as malefactors, and spoiled of your goods: *even as they have* suffered *from the Jews.*

15 Who both killed the Lord Jesus, and their own prophets, and have *greatly* persecuted us, and *do not please* God, and are contrary to all men;

15 The killing of Jesus by the Jews, and their persecuting his apostles, are objected as proofs of the falsity of Christ's miracles and doctrine. But if *the Jews killed the Lord Jesus*, they killed *also their own prophets, and have bitterly persecuted us*, fancying they please God; *but do not please God, and are enemies to all men.*

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posterity afterwards were so remarkable. But, by their intercourse with their heathen neighbours, having often declined to idolatry, and being severely punished for that sin, they began, on their return from the Babylonish captivity, to conceive an aversion to the heathens; which was increased by the persecutions which the Greek princes, Alexander's successors, carried on against them, for the purpose of abolishing their law, and introducing idolatry into Judea; fancying, perhaps, that uniformity in religion among their subjects, was necessary to the support of their government. From that time forth, the Jews, looking on all the heathens with-

16 Forbidding us to speak to the Gentiles that they might be saved, to fill up their sins alway: for the wrath is come upon them to the uttermost.

17 But we, brethren, being taken from you for a short time in presence, not in heart, endeavoured the more abundantly to see your face with great desire.

16 Κωλυοντων ἡμας τοις εθνεσι λαλησαι ἱνα σωθωσιν, εις το αναπληρωσαι αὐτων τας ἁμαρτιας παντοτε· εφθασε δε επ' αυτες ἡ οργη εις τελος.

17 Ἡμεις δε, αδελφοι, αποφανισθεντες αφ' ὑμων προς καιρον ὡρας, προσωπῳ, ου καρδια, περισσοτερως εσπουδασαμεν το προσωπον ὑμων ιδειν εν πολλῃ επιθυμια.

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out exception as their enemies, obstinately refused to do them the smallest office of humanity; and discovered such a rooted malevolence towards them that they were hated and despised by the heathens in their turn. The apostle, therefore, in this passage, gave the true character of the Jews in later times, when he said of them, that they did not please God, and were contrary to all men.

Ver. 16.—1. *Hindering us to preach to the Gentiles that they may be saved.* The apostle and his assistants preached to the Gentiles, that to their salvation, faith, and not obedience to the law of Moses, was necessary. But this doctrine enraging the unbelieving Jews, they endeavoured to hinder its progress, by persecuting those who preached it.

2. *But the wrath of God is coming upon them.* Εφθασε, *hath come.* But the past time is here put for the present, as is plain from this, that the wrath of God had not yet fallen on the Jewish nation. The apostle speaks of their punishment as at hand, being taught it, either by Christ's prediction, or by a particular revelation made to himself. It may not be improper to observe, that in the rejection and destruction of the Jewish nation for killing Christ, and opposing his gospel, we have an example and proof of the manner in which all obstinate opposition to the gospel will end.

3. *At length.* So εις τελος, used adverbially, signifies. See Stephen's Thesaurus. The ancient commentators, by this phrase, understood a long duration; so that, according to them, the apostle meant to say, The wrath of God is coming on the Jews, not for thirty, or forty, or seventy years, but for many generations. *The* version which our translators have given of this phrase, namely, *to the uttermost*, is improper. For, though the calamities brought on the Jews by the Romans were very great, they did not utterly destroy them. According to God's promise, that he never would make a full end of the Jews, a remnant of them was left; and in the posterity of that remnant, now multiplied to a great number, the promises concerning the conversion and restoration of Israel, will be fulfilled.

Ver. 17.—1. *Being separated from you.* Αποφανισθεντες, is commonly applied to children who are deprived of their parents. Here

16 *Hindering* us (λωλυοντι, 55.) to *preach* to the Gentiles that they *may* be saved;[1] *so that they* fill up their *iniquities always. But* the *wrath* OF GOD *is coming* upon them[2] *at length.*[3]

16 *Hindering us to preach to the Gentiles that they may be saved; so that* instead of pleasing God, *the Jews are filling up* the measure of *their iniquities always; but the wrath of God is coming upon them at length,* whereby God's displeasure with them for their treatment of us, will be made evident to all.

17 (Ημεις δε) *Now* we brethren, being *separated from you*[1] *during the time of an hour,*[2] IN presence, not in heart, the more abundantly endeavoured, with great desire, to see your face.

17 Our fleeing to Berœa, is objected as a proof of our being impostors. But we did not flee with a resolution not to return. On the contrary, *we, brethren, being separated from you for a short time, in person* only, *not in affection, the more earnestly,* on that account, *endeavoured with great desire,* all the time we remained *in* Berœa, *to see your face* again.

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it is applied to parents who are deprived of their children: in which sense Chandler says it is used by Euripides.

2. *During the time of an hour.* Προς καιρον ωρας, during a short time. So the phrase signifies, 2 Cor. vii. 8. Gal. ii. 5. Horace likewise uses the phrase in the same sense: *horæ momento, cita mors venit, aut victoria læta.* The apostle meant, that when he fled from Thessalonica to Berœa, he proposed to be absent only a few days, till the rage of the Jews was abated; after which he intended to return. Accordingly he tells them, he, the more earnestly on that account, endeavoured to return, and actually made two attempts for that purpose. But the coming of the Jews from Thessalonica, to stir up the people in Berœa against them frustrated his design, and obliged him to leave Macedonia.

Ver. 18.—1. *I Paul.* This parenthesis shews, that what follows is to be understood of Paul alone, though he continues to use the plural form of expression. Wherefore, in other passages, where he uses the plural number, he may be speaking of himself only.

2. *Satan hindered us.* Because the devil employs himself continually in obstructing the good purposes and actions of mankind, he hath the name of *Satan,* or *adversary,* given him by way of eminence. And they who assist him in his malicious attempts, such as false apostles and teachers, are called *ministers of Satan,* 2 Cor. xi. 15. The persecution raised against the apostle in Berœa, by the Jews from Thessalonica, is here ascribed to Satan, to teach us, that persecution for conscience is the genuine work of the devil.—Perhaps the apostle foresaw, that if he returned to Thessalonica,

18 Wherefore we would have come unto you (even I Paul) once and again, but Satan hindered us.

19 For what *is* our hope, or joy, or crown of rejoicing? *Are* not even ye in the presence of our Lord Jesus Christ at his coming?

20 For ye are our glory and joy.

18 Διο ηθελησαμεν ελθειν προς υμας (εγω μεν Παυλος) και απαξ και δις, και ενεκοψεν ημας ὁ Σατανας.

19 Τις γαρ ημων ελπις, η χαρα, η στεφανος καυχησεως; η ουχι και υμεις εμπροσθεν του Κυριου ημων Ιησου Χριστου, εν τη αυτου παρουσια;

20 Υμεις γαρ εστε ἡ δοξα ημων και ἡ χαρα.

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while the rage of the Jews continued, or even if he remained in Berœa, they would certainly have put him to death in some tumult. Wherefore, that he might have a farther opportunity of perfecting the faith of the Thessalonians, and of converting the rest of the Gentiles, who were to be his crown of glorying, he saved his life by fleeing first from Thessalonica, and next from Berœa.

Ver. 19. *Or crown of glorying? Are not ye also,* &c. So Theophylact translates και.—In this passage the apostle compares the return of Christ to heaven, after the judgment, to the solemnity of a triumph, in which the apostle himself is to appear crowned, in token of his victory over the false religions of the world, and over the abettors of these religions; and attended by his converts, who are in that manner to honour him as their spiritual father.—Or the allusion may be, to the solemnity with which the ancient games were concluded; for then the judges crowned the victors with the crown proper to each game, amidst the multitude who had assembled to see the contests. Jesus Christ, the judge of the world, will at his coming crown his apostle, in presence of the assembled universe. And because his converts are the cause of his being thus crowned, they are, by a beautiful figure of speech, called *His crown of glorying.*—That some peculiar honour or reward will be conferred on them who have been instrumental in the conversion of sinners, is evident from Dan. xii. 3.

Ver. 20. Υμεις γαρ. *Ye indeed are our glory and joy.* This is one of many instances, wherein γαρ, is used affirmatively; for in the causal signification, it would turn the verse into an absurdity, by making it a reason for what goes before, while it is only a bare repetition of the same sentiment. Whereas translated affirmatively, though it be a repetition, it is added with great elegance, to enforce the answer to the question in ver. 19.

The manner in which the apostle speaks of the Thessalonians in this passage, shews that he expected to know his converts at the day of judgment. If so, we may hope to know our relations and friends then. And, as there is no reason to think, that in the fu-

18 *Therefore* we would have come unto you, (even I Paul,) once and again, (και, 205.) but Satan[a] hindered us.

19 For what is our hope, or joy, or crown of *glorying?* [i] ARE not *ye also* in the presence of our Lord Jesus Christ, (εν, 173.) at his coming?

20 (Υμεις γαρ, 94.) *Ye indeed?* are our glory and joy.

18 *Therefore we would have returned to you, (even I Paul,) once and again; but Satan*, by bringing the Jews from Thessalonica to Berœa to stir up the people, *hindered me*, and obliged me to flee to Athens:

19 These things ye may believe. *For what is* the source of *my hope and joy, or* what will be the cause of that *crown, of which I shall boast*, in heaven? The conversion of mankind surely. And *will not ye also* be my crown, when I stand *before our Lord Jesus Christ at his coming?*

20 *Ye indeed will be my glory and joy* in that day. Wherefore, neither consciousness of fraud, nor want of fortitude, hindered my return; but I wished to live, that by perfecting your faith, I might increase my reward.

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ture life we shall lose those natural and social affections, which constitute so great a part of our present enjoyment, may we not expect that these affections, purified from every thing animal and terrestrial, will be a source of our happiness in that life likewise? It must be remembered, however, that in the other world we shall love one another, not so much on account of the relation and friendship which formerly subsisted between us, as on account of the knowledge and virtue which we possess. For among rational beings, whose affections will all be suited to the high state of moral and intellectual perfection, to which they shall be raised, the most endearing relations and warmest friendships, will be those which are founded on excellence of character. What a powerful consideration this, to excite us to cultivate in our relations and friends, the noble and lasting qualities of knowledge and virtue, which will prove such a source of happiness to them, and to us, through the endless ages of eternity!

CHAP. III.

View and Illustration of the Subjects contained in this Chapter.

Objection 3. BY the reasoning in the beginning of this chapter it appears, that the learned Greeks took occasion from the sufferings of the Christian preachers, to raise a third and very plausible objection, against the miracles which they wrought in confirmation of the gospel. Said the philosophers, if these men really possess miraculous powers, why do they flee from their enemies, and not rather work miracles for their own preservation; which at the same time would convince the most obstinate that they are sent of God? The behaviour of these pretended missionaries from God, who, instead of restraining their enemies by their miraculous power, flee from them in a frightened clandestine manner, is a clear proof that their miracles are nothing but impositions on the senses of mankind. The reader will recollect, that this very argument was used for discrediting our Lord's miracles, Matt. xxvii. 41., *Also the chief priests, with the scribes and elders, said, He saved others, himself he cannot save. If he be the King of Israel, let him come down from the cross, and we will believe him.* This objection being much insisted on by the philosophers, some of the Thessalonian brethren who came to Berœa, informed Timothy thereof, who, when he followed the apostle to Athens, no doubt, related the matter to him. Now, this being a natural objection, the apostle was greatly distressed, that he had it not in his power to return to Thessalonica, to shew the falsity of it. *Wherefore, when he could no longer bear his anxiety, he determined to remain at Athens alone,* ver. 1.—*And sent Timothy to establish the brethren, and to exhort them concerning their faith,* ver. 2.—by telling them, *that no man should be moved by these afflictions:* he meant the afflictions which had befallen him, and his sudden flight from Thessalonica and Berœa; as is plain from what follows; *for yourselves know that we were appointed to this:* we apostles were appointed to suffer, and were not allowed to deliver ourselves from persecution by miracle, ver. 3.—This the Thessalonians knew. For Paul had told them, when Christ made him an apostle, *he appointed him to suffer* for his name; that all men might have a clear proof, of his being himself fully persuaded of the things which he preached. The power of miracles, therefore, was not bestowed upon the apostles, that they might deliver themselves from persecution. They were to prove the truth

of the gospel by their sufferings, as well as by their miracles. Besides, Paul *having foretold the* very *persecution which befel him* in Thessalonica, his sudden flight could not be imputed to fear occasioned by any unforeseen evil, but to Christ's injunction to his apostles, when persecuted in one city to flee into another. Upon the whole, the apostle's fleeing from Thessalonica and Berœa, was no proof of the falseness of his miracles, as his enemies contended; neither was it inconsistent with his character as a missionary from God, ver. 4.

Objection 4. A fourth objection was levelled by the philosophers against Paul in particular. They affirmed, that notwithstanding all his fair speeches to the Thessalonians, he did not really love them. For, he had left them to bear the persecution by themselves, without giving them any assistance, either by his exhortations or his example. And from this they inferred, that he was an hypocrite, who had deceived them with professions of a love, which had no place in his heart. In answer, the apostle told the Thessalonians, that they might know how tenderly he loved them, from the following circumstances: That not knowing what impression the arguments of the sophists might make upon them, his anxiety for their perseverance in the faith was extreme; and that *he sent Timothy* to them from Athens, for this purpose also, *that he might know their faith*, ver. 5. Farther he told them, that being informed by Timothy of their firm adherence to the gospel, and *of their entertaining a most affectionate remembrance of him* their spiritual father, *at all times: and that they as earnestly desired to see him, as he to see them*, ver. 6.—the good news had given him the greatest consolation in all his afflictions, ver. 7.—because their *standing firm in the Lord*, was life to him, ver. 8. —Wherefore he could not be enough thankful to God, for all the joy which he felt on account of their stedfastness, ver. 9. —And having the greatest concern for their welfare, *his daily prayer* to God *was, that ye might be allowed to visit them, in order to supply the deficiencies of their faith*, by giving them more complete views, both of the doctrines and of the evidences of the gospel, ver. 10.—Withal he prayed, *that God and Christ would remove every obstacle*, which might hinder his prosperous journey to them, ver. 11.—And still farther to convince them how tenderly he loved them, he supplicated Christ in particular, to make them *abound, as much in love to one another, and to all* men, *as he abounded in love towards them*, ver. 12.—*That their hearts might be established unblameable in holiness*, and be found so *at the coming of Christ to* judgment, ver. 13.—Sentiments and affections of this kind never were found in the breast of any impostor. And therefore the apostle's ten-

der feelings thus warmly expressed, the sincerity of which the Thessalonians could not call in question, when they considered his known veracity, as well as all the other circumstances

Answer to the Objection urged against the Preachers of the Gos-
raculous powers.

OLD TRANSLATION.

CHAP. III. 1 Wherefore, when we could no longer forbear, we thought it good to be left at Athens alone,

2 And sent Timotheus our brother, and minister of God, and our fellow-labourer in the gospel of Christ, to stablish you, and to comfort you concerning your faith;

3 That no man should be moved by these afflictions: for yourselves know that we are appointed thereunto.

GREEK TEXT.

1 Διο μηκετι στεγοντες, ευδοκησαμεν καταλειφθηναι εν Αθηναις μονοι,

2 Και επεμψαμεν Τιμοθεον τον αδελφον ἡμων και διακονον τϑ Θεϑ και συνεργον ἡμων εν τῳ ευαγγελιῳ τϑ Χριϑ, εις το στηριξαι ὑμας, και παρακαλεσαι ὑμας περι της πιστεως ὑμων·

3 Τῳ μηδενα σαινεσθαι εν ταις θλιψεσι ταυταις· αυτοι γαρ οιδατε ὁτι εις τϑτο κειμεθα.

Ver. 1.—1. *No longer bearing our anxiety.* Στεγοντες, literally signifies *bearing* or *carrying*, but never *forbearing*, the sense affixed to it by our translators. I have supplied the word *anxiety*, because from the following verse it appears, that the apostle was at this time in great distress, lest the Thessalonians should have been moved from the faith of the gospel, by the false arguments of the unbelievers.

2. *Left at Athens alone.* Though Timothy and Silas were ordered to follow the apostle from Berœa to Athens, Acts xvii. 15., only Timothy came to him there, Acts xviii. 1. 5. It is plain, therefore, that when Timothy left Athens, the apostle remained in that city alone; which was a very trying situation, as he expected great opposition from the Athenian philosophers.

Ver. 2. *Our fellow-labourer in the gospel.*—Acts xvii. 14. Timothy is said to have remained with Silas in Berœa, after Paul's departure. He had probably been with the apostle at Thessalonica, and had assisted him in converting the Thessalonians: which I think is insinuated in the expression, *our fellow-labourer in the gospel.*

Ver. 3.—1. *That no one should be moved by these afflictions.* Σαινεσθαι, denotes the motion which dogs make with their tails, either from

mentioned in this earnest apology, might well convince them, that the calumnies, whereby the enemies of the gospel endeavoured to discredit him as a missionary from God, were without foundation.

pel, for not delivering themselves from persecution by their mi-

NEW TRANSLATION.	COMMENTARY.
CHAP. III. 1 Wherefore no longer (στεγοντες) *bearing* OUR ANXIETY,[1] *we were well pleased* to be left at Athens alone,[2]	CHAP. III. 1 In Athens Timothy informed me, that the unbelievers urged my fleeing from Thessalonica, as a proof of my being destitute of miraculous powers; and the argument being specious, I was afraid it might make an impression on you. *Wherefore, no longer bearing my anxiety* on that account, *I was well pleased to be left in Athens, without any assistant,*
2 And sent *Timothy* our brother, and *a* minister of God, and our fellow-labourer[1] in the gospel of Christ, to *establish* you, and to *exhort* you concerning your faith;	2 *And sent Timothy, our brother, who has devoted himself to serve God, and* who was *our fellow-labourer in the gospel of Christ* among you, *to establish you* in the profession of the gospel, *and to exhort you concerning* the foundations of *your faith.*
3 That no *one* should be moved[1] by these afflictions; for yourselves know, that we are appointed *thereto.*[2] (Acts ix. 16.)	3 One of the topics, I desired him to insist on, was, *That none of you should be moved by these afflictions,* which *befel us. For yourselves know, that* when Christ made me his apostle, *I was appointed to suffer persecution,* to shew my persuasion of the things which I preached.

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joy or fear.—The Thessalonians were not, on account of the afflictions which had befallen the apostle, to be moved from the profession of the gospel, through fear of his being an impostor, because he had not restrained his enemies by his miraculous power; but had fled first to Berœa, and then to Athens.

2. *For yourselves know, that we are appointed thereto.* Our Lord expressly forewarned his apostles, that they were to be persecuted to death, and that whoever killed them, should think he did God

4 For verily, when we were with you, we told you before, that we should suffer tribulation; even as it came to pass, and ye know.

4 Και γαρ ότ[illegible] ημεν, προελεγομεν [illegible] λομεν θλιβεσθαι, εγενετο, και οιδατε.

Answer to the Objection raised against Paul in p[illegible]

5 For this cause, when I could no longer forbear, I sent to know your faith, lest by some means the tempter have tempted you, and our labour be in vain.

5 Δια τουτο καγω μηκετι στεγων, επεμψα εις το γνωναι την πιστιν υμων· μηπως επειρασεν υμας ὁ πειραζων, και εις κενον γενηται ὁ κοπος ημων.

6 But now, when Timotheus came from you unto us, and brought us good tidings of your faith and charity, and that ye have good remembrance of us always, desiring greatly to see us, as we also *to see* you;

6 Αρτι δε ελθοντος Τιμοθεου προς ημας αφ' υμων, και ευαγγελισαμενου ημιν την πιστιν και την αγαπην υμων, και ὁτι εχετε μνειαν ημων αγαθην παντοτε, επιποθουντες ημας ιδειν, καθαπερ και ημεις υμας·

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service. Moreover, when he called Paul to be an apostle, he shewed him *how great things he must suffer for his name's sake*, Acts ix. 16. All the apostles, therefore, and Paul more especially, expected to be persecuted. And because the inference, which his enemies drew from his not having delivered himself from persecution by miracles, namely, that he did not possess the miraculous powers to which he pretended, was both obvious and plausible, he took care (as is plain from ver. 3.) to let his disciples in every place know, that he was ordered by his Master to suffer for the gospel, and that his suffering for it was as necessary a part of the proof of its divine original, as his working miracles.

Ver. 5.—1. *Lest by some means the tempter.* These means I have mentioned in the commentary.—*The tempter:* Ὁ πειραζων, the participle, is put for ὁ πειρασης, the verbal noun, as Beza rightly observes.

2. *May have tempted:* that is, *may have succeeded in tempting:* the cause being here put for the effect.

Ver. 6. *And that ye have good remembrance of us at all times.* The apostle, no doubt, means their remembering him with respect,

4 For *even* when we were with you, *we foretold you* that we *were to be afflicted, as also happened* (Acts, 209.), *as* ye know.

4 *For even when we were with you, we foretold you, that we were to be afflicted* in your city; *as also happened, as ye know.* And we fled, because Christ commanded us, when persecuted in one city, to flee into another. So that we are not allowed to exercise our miraculous powers for saving ourselves from persecution.

account of his not loving the Thessalonians.

5 For this *reason also, no longer bearing MY ANXIETY*, I sent to know your faith, lest by some means the tempter[1] *may* have tempted[2] you, and our labour *have become* in vain.

5 *For this reason also, no longer bearing my anxiety on your account, I sent* Timothy *to know your faith:* fearing *lest, by the calumnies propagated concerning me* as having no real affection for you, *the devil may have tempted you* to think me an impostor, who in preaching to you, had my own interest only in view, *and so my labour* in converting you *have become fruitless.*

6 But now when *Timothy* came *to us from you*, and *gave* us *the good news* of your faith and *love*, and that ye have good remembrance of us *at all times*,[1] *ardently desiring* to see us, *even as* we also TO SEE you.

6 *But now when Timothy returned to us from you, and gave us the good news of your* perseverance in the *faith, and* of your *love* to Christ, and to all the brethren in Macedonia (chap. iv. 10.); *and that ye cherish the most affectionate remembrance of me at all times*, as your spiritual father, *and that ye are as earnestly desirous to see me as I am to see you.*

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as a teacher sent from God; and with gratitude, as one who had given them the knowledge of the true God, and of eternal life. These things are the best foundations of a respectful, grateful remembrance; for, as Dr Chandler observes, the persons who are converted by the labours of the faithful ministers of Christ, owe to their spiritual fathers, their own souls; which is an obligation that will not be soon, or easily forgotten. It were therefore to be wished, that such motives of affection, at least to the office and services of the ministers of the gospel, were more constantly and generally recollected by their hearers.

7 Therefore, brethren, we were comforted over you in all our affliction and distress by your faith;

8 For now we live, if ye stand fast in the Lord.

9 For what thanks can we render to God again for you, for all the joy wherewith we joy for your sakes before our God,

10 Night and day praying exceedingly that we might see your face, and might perfect that which is lacking in your faith?

11 Now God himself and our Father, and our Lord

7 Δια τουτο [illegible] αδελφοι, εφ' υμιν [illegible] θλιψει και ανα[illegible] της υμων πιστεως.

8 Οτι νυν ζω[illegible] στηκητε εν Κυριω.

9 Τινα γαρ [illegible] ναμεθα τω Θε[illegible] περι υμων, επι [illegible] χαιρομεν δι' υμ[illegible] Θεω ημων,

10 Νυκτος και ημερας υπερ εκπερισσου δεομενοι εις το ιδειν υμων το προσωπον, και καταρτισαι τα υστερηματα της πιστεως υμων;

11 Αυτος δε ο Θεος και πατηρ ημων, και ο Κυριος η-

Ver. 7.—1. *By this brethren, we were comforted.* Παρεκληθημεν. This being the first aorist of the indicative passive, there is no occasion to change it into παρακεκλημεθα, as some critics propose.

2. *Concerning you, in all our affliction and necessity.* Αναγκη signifies a *necessity*, or *pressure* of any kind, but especially that which is occasioned by poverty. This kind of *necessity* the apostle endured now in Corinth, as in other places, particularly in Thessalonica, where he wrought with his hands for his own maintenance, and even for the maintenance of his assistants, Acts xx. 34.—The afflictions of which he here speaks, were the persecutions which, in a lesser or greater degree, he suffered from the unbelieving Jews and Gentiles, in every place where he preached the gospel. The apostle's generosity, in bearing all manner of afflictions and straits for the advantage of others with patience, and his rejoicing in them, is truly noble, and worthy of the highest admiration.

Ver. 8. *For now we live, when ye stand firm in the Lord.* The apostle would not have thought life worth the having, if his disciples had not persevered in the faith. But having heard of their stedfastness, all sense of his misery was gone, and joy had taken full possession of his soul: he really lived. In like manner, faithful ministers of the gospel, after the apostle's example, have no higher joy, than when they find their wishes, their prayers, and their labours, effectual for the conversion of their people, and for their establishment in truth and virtue.

Ver. 9.—1. *For all the joy:* that is, *for the exceeding great joy.* Thus James i. 2., *count it all joy: count it the greatest joy.* The a-

7 *By this*, brethren, we were comforted[1] *concerning* you, in all our affliction and *necessity*,[2] *EVEN* by your faith.

8 (Ὅτι) For now we live, (ἐάν, 124.) *when* ye stand *firm* in the Lord.

9 (Τίνα, 98.) *But* what *thanksgiving* can we *return* to God *concerning* you, for all the joy[1] *with which we rejoice through you in the presence*[2] *of* our God?

10 Night and day *we most exceedingly request to* see your face, and *to supply*[1] *the deficiencies of* your faith.

11 Now *may* God himself, *even* our Father, and

7 *By this, brethren, I was comforted concerning you, in all my afflictions and straits, even by* the good news of *your* perseverance in the *faith*. See ver. 8.

8 *Because*, though in great distress before, *I now live*, being filled with joy, *when ye stand firm in the profession of the gospel.*

9 I am made so happy by your perseverance, that *I think it impossible sufficiently to thank God concerning you, for all the joy with which I now rejoice through you in the presence of God*, who knows the truth of what I say.

10 *Evening and morning*, my thanksgivings are accompanied with the *most earnest requests*, that God would permit me *to see you*, that I may *supply what is wanting in your faith*, by explaining to you more particularly the foundations, and practical tendency of your faith.

11 *Now may God himself, even our Father, and our Lord Jesus Christ,*

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postle's joy arose, first from the conversion of the Thessalonians, and next from their steady perseverance in the faith and profession of the gospel, amidst great temptation and persecution.

2. *In the presence of our God.* Joy in the presence of God, signifies not a carnal or worldly joy, but a spiritual joy, such as God approves.

Ver. 10. *And to supply the deficiencies of your faith.* Καταρτισαι, sometimes signifies to reduce that which is out of joint; and having reduced it, to knit and strengthen it. Sometimes also it signifies to make a thing perfect, Heb. xiii. 21.; in which latter sense it seems to be used in this passage. For the apostle wished to give the Thessalonians more complete views, both of the doctrines and evidences of the gospel, and to impart to them spiritual gifts in greater plenty. Rom. i. 11.

Ver. 11.—1. *And our Lord Jesus Christ.* Prayers are likewise addressed to Jesus Christ, 2 Thess. ii. 16, 17., and iii. 5. Benson contends that these prayers are addressed to Christ as mediator, to whom God has given all power in heaven and on earth. Others are of opinion that these prayers were addressed to him as God; for unless he is every where present, how can he hear the prayers which are every where put up to him by his disciples?

Jesus Christ, direct our way unto you.

12 And the Lord make you to increase and abound in love one towards another, and towards all men, even as we *do* towards you:

13 To the end he may stablish your hearts unblameable in holiness before God even our Father, at the coming of our Lord Jesus Christ with all his saints.

μων Ιησους Χριστος κα
την οδον ημων προς
12 Υμας δε ο Κυ
νασαι και περισσευ
πη εις αλληλους και
καθαπερ και ημεις
13 Εις το στηριξαι
καρδιας αμεμπτους
εμπροσθεν του Θεου
ημων, εν τη παρουσι
ριου ημων Ιησου Χριστου μετα
παντων των αγιων αυτου.

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2. *Make straight our way unto you.* This prayer is founded on the supposition, that the common events, on which the apostle's prosperous journey to the Thessalonians depended, were under the direction of Christ, as Lord. The apostle, I think, was heard in this prayer; for seeing, we are told, Acts xx. 2., that he gave the brethren in Macedonia *much exhortation*, we may believe he did not pass by the Thessalonians, whom he was so desirous to visit.

Ver. 12.—1. *And may the Lord fill you, and make you overflow with love to one another.* In this and the preceding verse, Christ is addressed by prayer; because, although all blessings come from God, as the original fountain, they are conveyed to us by Christ, to whom the father hath delegated the power of bestowing every blessing, whether of nature, or of providence, or of grace. The apostle's example in praying fervently for his disciples, well deserves to be imitated by all the ministers of the gospel.

2. *And to all, even as we also to you.* Chandler's remark on this passage is excellent. The apostle loved the Thessalonians as a father loves his children, and as a mother the infant at her breast, chap. ii. 7. This his great love to them, made him solicitous for their perseverance and salvation; so as to be willing to be persecuted, and to live in continual straits, chap. iii. 7.: and to lose his life, chap. ii. 8., if it could have contributed to their perseverance in the faith, and to their eternal happiness. Generous apostle! How like the master he served! Well therefore might he propose his own love to them, as a pattern of their love to one another, and to all. What an excellent religion is the Christian, which enjoins such an universal benevolence, even towards enemies and persecutors, and which roots out of the mind every tendency to anger, envy, malice, and revenge!

Ver. 13.—1. *That he* may *establish your hearts.* The *heart* is here put for the whole person, by an usual figure of speech.

2. *Unblameable in holiness before God.* These are high expressions, when applied to sinful men; but through the grace of God,

our Lord Jesus Christ,[1] *make straight* our way unto you.[2]

12 *And may* the Lord *fill you, and make* YOU *overflow with* love *to one another,*[1] *and to all, even as we also to you;*[2]

13 *That* he may *establish* your hearts[1] unblameable in holiness before God[2] even our Father, at the coming of our Lord Jesus Christ, with all his *holy* ANGELS.[3]

by whom the affairs of the world are governed, *remove every obstacle that may hinder my prosperous journey to you.*

12 *And may the Lord* Jesus in whom ye have believed, *fill you, and make you overflow with love to one another, and to all* men; even to unbelievers, enemies, and persecutors, *after the manner that we also overflow with love to you.*

13 In order *that he may establish you unblameable in holiness before God,* who is *even the father* of us Gentiles, *at the coming of our Lord Jesus Christ* to judgment, (ch. v. 23.) *attended by all his holy angels,* who, with joy, will witness your acceptance and glorious reward.

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and the mediation of Jesus Christ, the frailties of the sincere will be pitied, and their *sins* forgiven. In short, they shall be treated by God, before whom they are to appear after the judgment, as if they had been always unblameable. They shall receive the reward due to a perfect righteousness.

3. *At the coming of Jesus Christ with all his holy angels.* Ἁγιων. We are told, Matt. xvi. 27. xxv. 31. 1 Thess. iv. 16., that the angels will attend Christ, when he comes to judgment. These are called Christ's ἁγιοι, *holy ones,* on account of their perfect purity, Deut. xxxiii. 2., Zech. xiv. 5. They are likewise called his *holy myriads,* Jude, ver. 14. It is of them, and not of the righteous, that the apostle here speaks; for the righteous will not appear till they are raised from the dead, so cannot come with Christ from heaven. On that awful day, all the righteous, after their resurrection, shall stand before the judgment-seat of Christ. The wicked likewise shall be there as criminals. And even the evil angels, who are now reserved in chains of darkness to the judgment of that day, being brought thither, shall be sentenced to punishment. The design of Christ in coming to judgment, is to complete the kind design of his first appearance. Then he came to put mankind in the way of salvation. Now he will appear to bestow that salvation on the heirs thereof, by a solemn sentence pronounced in the hearing of the assembled universe. God grant that we may be among those, whom Christ's sentence shall establish unblameable in holiness, and who shall go with him into heaven.

CHAP. IV.

View and Illustration of the Precepts and [illegible] ed in this Chapter.

TO make all mankind sensible how [illegible] Christian religion is, St Paul and h[illegible] chapter, appeal to the holy nature of the p[illegible] which they delivered to the Thessalonians [illegible] In reckoning this appeal, a third argument in proof of the di[illegible] vine original of the gospel, I think I am not mistaken. Because if the apostle's intention therein, *had only* been to animate the Thessalonians to a conversation worthy of *their* Christian profession, there was no occasion for his insisting so earnestly, and so repeatedly, on his having formerly delivered all these precepts to them; but his enjoining them now, in the name of God and of Christ, would have been sufficient.

To this account of the apostle's design, in calling the attention of the Thessalonians to the precepts of the gospel, I cannot think it any objection, that he has not, in so many words, declared it to be his design. In the essay on his style and manner of writing, we have taken notice, that it was not his custom formally to declare the purpose for which his arguments are introduced. That circumstance he leaves his readers to gather from the nature of the things which he writes. In the present case, therefore, seeing he appealed to the commandments which he had given them in the name of the Lord Jesus, the author of the gospel, after putting them in *mind of the* miracles which he had wrought in their presence, and of his own sincerity, and disinterestedness in preaching the gospel, can it be thought that he made such an appeal in such a discourse, with any other view but to make all who should read this letter, sensible that the gospel, being worthy of God, is truly of divine original?

Let us now see how the apostle states this argument. First of all, he besought and exhorted the Thessalonians, by the Lord Jesus, to abound in that holy manner of living, which he and his assistants had formerly assured them was the way to please God, ver. 1.—Next he told them, they knew what commandments he had given them by order of the Lord Jesus, ver. 2.—Then repeated some of these commandments; whereby it appears, that they were directed chiefly against those abominable impurities, in which the heathens universally lived, and which many of them practised as worship acceptable to

their idol gods. In particular, he had represented to them, that God willed their sanctification, and their abstaining from all the kinds of whoredom, ver. 3.—By declaring this to be the divine will, the apostle made the Thessalonians sensible from the beginning, that the will of the true God was a very different will from that of the gods whom they formerly served, who willed their votaries to worship them with the grossest acts of uncleanness and intemperance. He told them likewise, that God willed them to use their body in an holy and honourable manner, ver. 4.—not *as a passive instrument of lust, after the manner of the Gentiles, who being ignorant of God,* committed these base actions in honour of their false deities, to whom they ascribed the most immoral characters, ver. 5.—Also it was the will of God that no man should injure his brother in respect of chastity, because the Lord Jesus will punish men for all such wicked actions. This the apostle affirmed, he had formerly told and fully testified to them, ver. 6.—Besides, they were to consider, that God had not called them to be his votaries, for the purpose of gratifying any impure lust, as the heathen gods were supposed to have called their votaries, but to a continued life of purity, ver. 7.—And therefore he assured them, that whosoever despised his precepts concerning purity, *despised not men* only, *but God, who had given him his Holy Spirit,* and had inspired him to deliver these precepts in his name, ver. 8.—By ending his appeal to the commandments, which he had delivered to the Thessalonians from the beginning, with this solemn declaration, the apostle had directly affirmed, that all the precepts of the gospel are the precepts of God, and every way worthy of him. And by placing them in this light, he holds them up to the view of all mankind, as a clear proof of the divine original of the gospel; or, as the apostle himself expresses it, chap. ii. 13., as a proof that the gospel is the *word, not of men, but of God;* which it would not be, if its precepts were not precepts of holiness.

To complete this argument, St Paul shews the efficacy of the doctrines and precepts of the gospel to make men holy, by taking notice that the Thessalonians, since their conversion, were become remarkable for their love to the brethren, ver. 9. —not in their own city only, but *through all the province of Macedonia.* And, because, by such a conduct, they greatly strengthened the evidences of the gospel, he *exhorted them to abound still more* in that excellent virtue, ver. 10.—*and earnestly to study to be quiet, and to mind their own affairs, and to labour diligently* in some honest occupation, *as he had formerly commanded them,* ver. 11.—Because thus they would be esteemed, even by the heathens, and have wherewith to supply their

own wants, without being obliged to any person, ver. 12. The lewdness, and idleness, and officious meddling in other people's affairs, which the apostle tells the Thessalonians he had condemned at his first coming among them, and had forbidden under the most tremendous penalties, were vices to which the Grecks in general were excessively addicted: and therefore, in thus addressing them, it is evident he was by no means desirous of accommodating the gospel to the humours of men.

The direct and open appeals made, in this epistle, to the Thessalonians, and to all in whose hearing it was to be read, concerning the sanctity of the precepts which the apostle delivered in public and in private, whether at his first coming among them, or when he was better acquainted with them, are clear proofs that the preachers of the gospel did not, like the Greek philosophers, hold an *esoteric* and an *exoteric* doctrine; the one calculated for the learned, and the other for the vulgar. Their doctrines and precepts were the same in all places, and to all persons. These appeals likewise prove, that the gospel itself differed widely both from the heathen mysteries, in which great excesses were committed by the initiated; and from the heathen religions, in which the vulgar were encouraged to practise many abominable impurities, in honour of their gods; while in none of these religions, were there set before the people, any just notions of the duties of piety and morality.—The express and solemn prohibitions of all manner of vice, and the earnest recommendations of virtue, which the preachers of the gospel delivered, every where from the beginning in the name of God and of Christ, are no small arguments that these men were really commissioned and inspired by God. For if they had been impostors, they would not have prescribed a discipline, so contrary to the avowed inclinations and practices of the bulk of mankind. The writers, therefore, of this epistle, very properly insist on the sanctity of the precepts which they enjoined to their disciples from the first, as a strong collateral proof of the divine original of the gospel; because a pure morality is so essential in any religion pretending to be from God, that if the gospel had in the least encouraged its votaries in licentiousness, the other arguments, by which it is supported, would be of less avail to prove its divine original.

In the remaining part of this chapter, the apostle calls the attention of the Thessalonians to the dignity of Jesus, the author of the gospel, and to his power as judge of the world, by foretelling and proving that he will return to the earth, attended by angels, for the purpose of carrying the righteous with him into heaven. Here, however, it is to be observed,

that, although the apostle's professed design in advancing these things, was to moderate the sorrow of the Thessalonians for their dead relations, ver. 13.—yet, as shall be shewn in the illustration prefixed to chap. v., his intention likewise, in this display of the dignity and power of Jesus as judge, was to suggest a fourth argument for establishing the divine original of the gospel. Accordingly, in proof of Christ's return from heaven, to judge mankind, the apostle appealed to an event which was then past; namely, to Christ's resurrection from the dead; and affirmed, that *if we believe Jesus died, and rose again*, we must also believe his return to judgment, and his bringing the righteous into heaven, ver. 14.—Next, for the consolation of the Thessalonians, he assured *them by the word*, or commandment *of the Lord*, that such of the righteous as *are alive* at the coming of Christ, *shall not anticipate them who are asleep*, by being glorified before them, ver. 15.—Then, to make the Thessalonians sensible of the power and glory of Christ as judge, he told them that the attendant angels will announce his arrival with a shout; that the *archangel*, who, at Christ's descent, is to preside over the angelical hosts, will utter his voice; that a great *trumpet* shall sound, to call the dead out of their graves; and that *the righteous shall rise first*, ver. 16. —Lastly, he informs us, that when the judgment is ended, the righteous shall be *caught up in clouds, to join the Lord in the air; and so they shall be for ever with the Lord*, ver. 17.— These great discoveries being very useful for encouraging the disciples of Christ, when persecuted, and for strengthening their faith in the gospel at all times, the apostle desired the Thessalonians to comfort one another, in their most pressing straits, by making them the subject of their daily conversations, ver. 18.

Third Argument in proof of the Divine Original

OLD TRANSLATION.

CHAP. IV. 1 Furthermore then we beseech you, brethren, and exhort *you* by the Lord Jesus, that as ye have received of us how ye ought to walk, and to please God, so ye would abound more and more.

2 For ye know what commandments we gave you by the Lord Jesus.

3 For this is the will of God, *even* your sanctification, that ye should abstain from fornication:

4 That every one of you should know how to possess his vessel in sanctification and honour:

GREEK T

1 Το λοιπον
ερωτωμεν ὑμας κα
μεν εν Κυριῳ Ιησου
ραλαβετε παρ' ἡμ
ὑμας περιπατειν
Θεῳ, ἱνα περισσευ

2 Οιδατε γαρ
γελιας εδωκαμεν
Κυριου Ιησου.

3 Τουτο γαρ εστι θελημα τ
Θεου, ὁ ἁγιασμος ὑμων, απεχε-
σθαι ὑμας απο της πορνειας·

4 Ειδεναι ἑκαστον ὑμων το
ἑαυτου σκευος κτασθαι εν ἁγι-
ασμῳ και τιμῃ·

Ver. 1. *Seeing ye have received from us, how you ought to walk and please God.* Here the apostle puts the Thessalonians in mind, that from his first coming among them, he had exhorted them to live in a holy manner, if they meant to please the true God, in whom they had believed; and that he had explained to them the nature of that holiness which is acceptable to God. The same method of exhortation and instruction, he, no doubt, followed in all other cities and countries.—For the particular meaning of the word *received*, see Coll. ii. 6. note.

Ver. 3.—1. *For this is the will of God.* Because the apostle knew that the Thessalonians, after the example of their philosophers, and great men, and even of their gods, had indulged themselves without restraint, in all manner of sensual pleasures, he, in the first sermons which he preached to them, inculcated purity, as the will of God. The same precepts he now renewed, because the Thessalonians were in danger of fancying, there was no great harm in practices which they found all ranks of men following.

2. *Even your sanctification.* Ἁγιασμος, here, does not signify the separation of the Thessalonians from the heathen world, and their consecration to the service of God; a sense in which the word is used, Judg. xvii. 3. Sirach vii. 31., but their separation from those impure lusts and base actions, by which the heathens honoured

taken from the holy Nature of its Precepts.

NEW TRANSLATION.

CHAP. IV. 1 (Το λοιπον, ST.) *What remains* then, *brethren*, IS, we beseech and exhort YOU by the Lord Jesus, (καθως, 203.) *seeing* ye have received *from* us, how *ye* ought to walk, and *please* God,[1] *that* ye would abound *more* THEREIN.

2 For ye know what commandments we gave you by the Lord Jesus.

3 For this is the will of God,[1] EVEN your sanctification,[2] that ye should abstain from *whoredom*. (1 Cor. v. 1. note 1.)

4 That every one of you should know *to possess his own body*[1] in sanctification and honour;[2]

COMMENTARY.

CHAP. IV. 1 *What remains then, brethren, is*, that in farther proof of the divine original of the gospel, we appeal to the purity of its precepts. *We* therefore *beseech and exhort you by the Lord Jesus, seeing ye have formerly been taught by us, how ye ought to behave in order to please God, that ye would abound more in that holy way of living.*

2 *For ye know what commandments*, at the first *we gave you, by* authority from *the Lord Jesus*, as pleasing to God: commandments very different from those enjoined by the heathen priests, as pleasing to their deities.

3 *For* we told you, *This is the command of God, even your sanctification:* and in particular, *that ye should abstain from* every kind of *whoredom:* and I now repeat the same injunction to you.

4 I told you also, this is the will of God, *That every one of you should use his own body, in that holy and honourable manner*, which is suitable to your profession and hopes, as Christians;

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their false deities. It is therefore put for moral holiness; as it is likewise, ver. 4. 7. of this chapter.

Ver. 4.—1. *That every one of you should know to possess his own body.* Το ἑαυτου σκευος, literally, *his own vessel.* But this word, in other passages, signifies *the body;* 1 Pet. iii. 7., *Giving honour to the wife, as the weaker vessel;* that is, as being weaker in body.—1 Sam. xxi. 5., *And the vessels* (bodies) *of the young men are holy.* Lucretius likewise uses the Latin word *vas*, to signify *the body*, lib. iii. ver. 441. *The body* was called by the Greeks and Romans *a vessel*, because it contains the soul, and is its instrument. The apostle's meaning may be, let every man consider his body as a vessel consecrated to the service of God; and let him dread the impiety

5 Not in the lust of concupiscence, even as the Gentiles which know not God:

6 That no *man* go beyond and defraud his brother in *any* matter; because that the Lord *is* the avenger of all such, as we also have forewarned you, and testified.

7 For God hath not called us unto uncleanness, but unto holiness.

8 He therefore that despiseth, despiseth not man, but God, who hath also given unto us his holy Spirit.

5 Μη εν παθει επιθυμιας, καθαπερ και τα εθνη τα μη ειδοτα τον Θεον·

6 Το μη υπερβαινειν και πλεονεκτειν εν τω πραγματι του αδελφου αυτε· διοτι εκδικος ο Κυριος περι παντων τετων, καθως και προειπαμεν υμιν, και διεμαρτυραμεθα.

7 Ου γαρ εκαλεσεν ημας ο Θεος επι ακαθαρσια, αλλ' εν αγιασμω.

8 Τοιγαρεν ο αθετων, εκ ανθρωπον αθετει, αλλα τον Θεον τον και δοντα το Πνευμα αυτε το αγιον εις ημας.

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of polluting it, by any vile dishonourable indulgence whatever, or by putting it to any base use.—Our knowing to use our body in sanctification and honour, implies, as Benson observes, that we know to avoid all incentives to lust, such as dissolute company, obscene discourse, lewd songs and pictures, the reading of loose books, drunkenness, luxury, idleness, and effeminacy.

2. *In sanctification and honour.* The doctrine of the gospel, 1 Cor. vi. 15., that our bodies are members of Christ, and that they are to be raised at the last day in glory and honour, lays Christians under the strongest obligation, to use their bodies only for the purposes of holiness. And, if any one uses his body otherwise, giving it up to fornication, and subjecting it to the will of an harlot, he injures Christ, and dishonours his body, by making it incapable of a blessed resurrection to eternal life. All these considerations the apostle has suggested, 1 Cor. vi. 13.—20.

Ver. 5. *Not in the passion of lust, even as the Gentiles.* Having mentioned whoredom, the apostle by the *passion of lust*, means unnatural lusts. See Rom. i. 26, 27. 1 Cor. vi. 9. note 2., where are descriptions of the sensual practices of the heathens, which cannot be read without a mixture of pity and horror.

Ver. 6.—1. *That no man go beyond bounds.* Υπερβαινειν, properly signifies the bold and violent leaping over, or breaking through any fixed boundaries. The fixed boundaries of which the apostle speaks, are those of chastity, or justice in general, by dishonourable attempts upon the bodies of the wives, or children, or relations of others.

2. *Or defraud his brother in this matter.* See Ess. iv. 71. Or

5 Not in the *passion of lust*, even as the Gentiles[1] *who* know not God:

6 That no MAN *should go beyond bounds*,[1] (και, 206.) *or* defraud[2] his brother in *this matter*, *because* the Lord is *an avenger* (περι, 206.) *for* all such; as we also *formerly told, and fully testified to you.*

7 (Γαρ, 91.) *Besides*, God hath not called us (εκ, 190.) *for impurity*, but (εν) *to* holiness.

8 *Wherefore then, he who* despiseth *us*, despiseth not man, but God,[1] who (και, 218.) *certainly hath given his Spirit, the Holy* SPIRIT (εις) *to us.*

5 And *not as a passive subject of lust, after the manner of the Gentiles, who have no knowledge* either of the character *of God*, or of what is acceptable to him:

6 *That no man should go beyond* the *bounds* of chastity; *or defraud his brother in this matter*, by defiling either him, or his relations, whether male or female; *because the Lord* Jesus *will severely punish all such gross misdeeds, as I also formerly told, and fully testified to you*, when I preached to you in Thessalonica.

7 *Besides, God hath not called us* into his kingdom, and promised us pardon, *that we should live in impurity; but to follow holiness.*

8. *Now, therefore, he who despiseth us*, our precepts and declarations; because they are contrary to the practice of the heathen world, or because he thinks them too severe, *despiseth not man* only, *but God, who certainly hath given his Spirit, the Holy Spirit to us.*

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the translation may run, *in the matter;* namely of which the apostle had been speaking. Beza and Le Clerc understand this as a prohibition of injustice in general: *Ne quis opprimat, aut habeat quaestui, in ullo negotio, fratrem suum;* and for this sense of πλεονεκτειν, Le Clerc (in Hammond.) quotes 2 Cor. vii. 2. xii. 17, 18. But the context determines its meaning here, to that kind of injury by which our brother's chastity is violated. Accordingly, πλεονεξια, which signifies the excess of *evil desire* in general, is used to denote the excess of *lust:* Ephes. iv. 19., *to work all uncleanness,* εν πλεονεξια, *with greediness.*

Ver. 8. Ουκ ανθρωπον. *Despiseth not man but God.* The apostle here seems to have had our Lord's words in his eye, Luke x. 16., ὁ ἀθετων. *He that despiseth you, despiseth me: and he that despiseth me, despiseth him that sent me.* In this passage St Paul asserts his own inspiration in the strongest terms, and with the greatest solemnity; having in view to instruct the young and giddy, and all who despised his precepts concerning chastity *as too severe.*

9 But as touching brotherly love, ye need not that I write unto you; for ye yourselves are taught of God to love one another.

10 And indeed ye do it toward all the brethren which are in all Macedonia: but we beseech you, brethren, that ye increase more and more;

11 And that ye study to be quiet, and to do your own business, and to work with your own hands, as we commanded you.

12 That ye may walk honestly toward them that are without, and *that* ye may have lack of nothing.

9 Περι δε της φιλαδελφιας ου χρειαν εχετε γραφειν υμιν· αυτοι γαρ υμεις θεοδιδακτοι εστε εις το αγαπαν αλληλους.

10 Και γαρ ποιειτε αυτο εις παντας τους αδελφους τους εν ολη τη Μακεδονια· παρακαλουμεν δε υμας, αδελφοι, περισσευειν μαλλον·

11 Και φιλοτιμεισθαι ησυχαζειν, και πρασσειν τα ιδια, και εργαζεσθαι ταις ιδιαις χερσιν υμων, καθως υμιν παρηγγειλαμεν·

12 Ινα περιπατητε ευσχημονως προς τους εξω, και μηδενος χρειαν εχητε.

Ver. 9. *For ye yourselves are taught of God to love one another.* The apostle alludes to Isaiah liv. 13., where the prophet, speaking of the effectual instruction which believers should receive under the gospel dispensation, says, *All thy children* shall be *taught of the Lord.*—To be *taught of God,* signifies to be so effectually instructed by God, as to do the things which he teaches. See Heb. viii. ver. 10. note 2.—The Thessalonians were thus taught of God; for they actually loved one another sincerely, chap. i. 4.

Ver. 11.—1. *And to mind your own affairs.* Timothy, it seems, had brought word, that notwithstanding the prohibitions the apostle had given to the Thessalonians, when present with them, some of them still continued to meddle with other people's affairs, in a way that did not belong to them; and that this had led them into habits of idleness. The truth is, that manner of spending time, which the apostle calls *disorderly walking,* 2 Thess. iii. 6. 11., was too much practised by all the Greeks; as may be gathered from the character given of them, Acts xvii. 21., *For all the Athenians, and strangers which were there, spent their time in nothing else, but either to tell or to hear some new thing.* Whitby thinks the apostle also meant by this injunction, to exhort the Thessalonians to avoid the custom, then common, of trusting all their affairs to slaves and servants. But as his epistle was directed to a church in which there were many common people, the precept of working with their own hands for their maintenance was very proper; being designed to prevent the heathens from reproaching the gospel, as encouraging idleness in those who professed it.

9 But *concerning* brotherly love, *ye have no need* that I write to you; for ye yourselves are taught of God[1] to love one another.

9 *But*, however needful it may be, to put you in mind of the precepts formerly delivered to you, concerning chastity; *concerning that pure love which is due to your Christian brethren, ye have no need that I write to you again; for ye yourselves are taught of God to love one another* as brethren.

10 (Και γαρ, 94). And indeed ye do it towards all the brethren, *who are* (ουσι, 167.) *through* all Macedonia: but *we exhort* you, brethren, *to abound more* THEREIN,

10 *And indeed*, I hear ye not only love the brethren in your own city, but *ye do it to all the brethren, who are throughout the whole* province *of Macedonia*, by relieving them in their straits: *however, I exhort you, brethren, to abound* still *more*, in that *amiable disposition.*

11 And *earnestly to study* to be quiet, and to *mind* your own *affairs*,[1] and to work with your own hands,[2] as we commanded you.

11 *And earnestly to study to avoid a contentious meddling disposition*, whether on pretence of public-spiritedness, or any other pretence; *and to mind your own affairs, and to work with your own hands*, at your respective occupations, *as I commanded you*, when I was with you.

12 That ye may walk *decently*[1] towards them *who* are without, *and may have need* of nothing.

12 *That your behaviour may be comely in the sight of the heathen*, who might speak evil of the gospel, if ye become idle. *Also that* being able to supply your own wants, *ye may have need of nothing* from others.

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2. *And to work with your own hands.* Εργαζεσθαι, here denotes the labour performed by the poorer sort. Many of the Thessalonian brethren were employed in trade and manufactures; others of them gained their livelihood by serving traders, manufacturers, farmers, &c. To such, the injunction of labouring with their hands, was given with great propriety, to prevent the heathens from imagining, that the gospel encouraged sloth in those who had embraced the Christian religion.

Ver. 12. *Walk decently.* Ευσχημονως signifies a graceful carriage and motion of the body. Applied to manners, it denotes such a behaviour as gains the approbation of those who behold it.

Fourth Argument, taken from the Resurrection of Jesus the Governor and Judge of the World.

13 But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not even as others which have no hope.

14 For if we believe that Jesus died, and rose again, even so them also which sleep in Jesus will God bring with him.

13 Ου θελω δε υμας αγνοειν, αδελφοι, περι των κεκοιμημενων, ινα μη λυπησθε, καθως και οι λοιποι οι μη εχοντες ελπιδα.

14 Ει γαρ πιστευομεν οτι Ιησους απεθανε και ανεστη, ουτω και ο Θεος τους κοιμηθεντας δια του Ιησου, αξει συν αυτω.

Ver. 13.—1. *Concerning them who sleep.* Κεκοιμημενων. *Who have slept.* But the preterite often denotes the continuation of the state expressed by the verb, Ess. iv. 10.—In scripture *death* is compared to *sleep*, because it is a relaxation from the toils and afflictions of life, and a short suspension of the powers of sense and action; and because it is to be followed with a reviviscence to a more vigorous and active bodily life than we enjoy at present. The expression in this verse, *them who sleep*, and that in ver. 15. 17., *we the living who remain*, are general. Yet from the whole strain of the discourse, it is evident, that *the righteous* only are meant in these expressions. Accordingly they are called, ver. 14., *them who sleep in Jesus;* and ver. 16., *the dead in Christ.* Besides, of them only can it be said, ver. 17., that *they shall be caught up in clouds, to meet the Lord in the air;*—and *be for ever with the Lord.* See ver. 16. note 5. and 1 Cor. xv. 42. note 3.

2. *That ye may not be grieved even as others.* It was the custom of the heathens, on the death of their relations, to make a shew of excessive grief, by shaving their heads and cutting their flesh, Levit. xix. 27, 28., and by loud howlings and lamentations over the dead. They even hired persons, who had it for a trade to make these howlings and cries. But this shew of excessive grief, as well as the grief itself, being inconsistent with that knowledge of the state of the dead, and with that hope of their resurrection, which the gospel gives to mankind, the apostle forbade it, and comforted the Thessalonians, by foretelling and proving Christ's return to the earth, to raise the dead, and carry the righteous with him into heaven.

3. *Who have no hope.* Many of the heathens entertained a belief of a future state, and even some confused notion of the resurrection of the body. But their belief and hope of these things, being derived from nothing but an obscure tradition, the origin of which they could not trace; and from their own wishes, unsupported by

thor of the Gospel, whereby God declared him his Son, the

13 (Δε, 101.) *Now* I would not have you to be ignorant, brethren, concerning them *who sleep*,[1] (ver. 14. 16.) that ye *may not be grieved*, even as *the* others,[2] *who* have no hope.[3]

13 I will next speak of Christ's resurrection, and of his return from heaven to raise the dead; because these things not only afford consolation to them who have lost their relations, but demonstrate the divine original of the gospel. *Now I would not have you ignorant, brethren, concerning them who die, that ye may not be afflicted with excessive grief, even as the heathen who have no hope* of seeing their dead friends again.

14 For, if we believe that Jesus died, and rose again; *so also*, them *who* sleep (διὰ) in Jesus,[1] (ch. i. 1. note 2.) will God bring *with him*.[2]

14 *For, if we believe that Jesus was put to death* for calling himself the Son of God, *and rose again* from the dead, to demonstrate the truth of their assertions; *so also* we must believe, that *them who have died in subjection to Jesus, will God* at the last day *bring with him* into heaven.

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any demonstrative reasoning, could scarcely be called either *belief* or *hope*; and had very little influence on their conduct. None of them had any knowledge or hope of Christ's coming from heaven to raise the righteous with glorious, immortal, incorruptible bodies, and to carry them away to an heavenly country. Neither had they any conception of the employments and enjoyments of that country. St Paul's discourse, therefore, concerning these grand events, must have given much consolation to the Thessalonians, under the death of their relations, as it assured them, that if they died in Christ, they should all meet again, and spend an endless life in complete happiness, never more to part. In this light, death is only a temporary separation of friends, which is neither to be dreaded nor regretted.—Concerning our knowing one another at the resurrection, see chap. ii. 20. note.

Ver. 14.—1. *So also them who sleep* (διὰ) *in Jesus.* Some commentators, translating the preposition διὰ by the word *for*, think the apostle is speaking of them who suffered death *for the sake of* Christ. But as all the righteous are to be brought into heaven with Christ, and as in ver. 16. the expression is, *dead* (ἐν) *in Christ*, I

15 For this we say unto you by the word of the Lord, That we which are alive, *and* remain unto the coming of the Lord, shall not prevent them which are asleep.

15 Τουτο γαρ υμιν λεγομεν εν λογῳ Κυριου, ὁτι ἡμεις οι ζωντες οἱ περιλειπομενοι εις τ. παρουσιαν του Κυριου, ου μη φθασωμεν τους κοιμηθεντας·

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am of opinion that διὰ is rightly translated by the preposition *in*; and that the apostle is speaking of the faithful in general. Others, by *them who sleep in Jesus*, understand them who die united to Christ, as members of his body. But this makes no difference in the sense.

2. *Will God bring with him.* The apostle does not mean, that *them who sleep in Jesus will God bring with him* from heaven to the earth to be judged. Their souls only could be so brought, even on the supposition that they had been in heaven, from the time of their death to the coming of Christ. But he is speaking of the whole person of the righteous, their body as well as their soul. And therefore the sense of the passage is, that God will bring the righteous, not from heaven, but into heaven, with Jesus. Accordingly God is said, Heb. ii. 10., to *bring many sons into glory*; and Jesus himself hath declared this to be one of the purposes of his own return to the earth; John xiv. 3., *If I go and prepare a place for you, I will come again and receive you to myself, that where I am, there ye may be also.* Thus understood, ver. 14. contains a general view or proposition of the subject, of which the apostle is going to treat. Perhaps the expression, *bring with Jesus*, may mean also, *bring with Jesus* out of the grave into heaven. For we are said *to be raised together with Christ.* Yet as the word (ἀξω, *ducet*) *bring* or *lead*, is applicable only to living persons, I prefer the former interpretation.—See 1 Cor. xv. 13. note, where the resurrection of the dead is shewed to be a necessary consequence of Christ's resurrection.

Ver. 15.—1. *We the living, who remain at the coming of the Lord.* This and some of the apostle's other expressions, led the Thessalonians to fancy, that he imagined he would be alive at the coming of Christ; consequently, that the day of judgment was to happen in that age. The same imagination several learned moderns have ascribed, not to Paul alone, but to all the apostles; because in their epistles, they speak of the coming of Christ as then at hand. But in attributing this error to the apostles, these commentators have forgotten that Paul, in particular, wrote his second epistle to the Thessalonians, expressly to assure them, that the day of Christ was not at hand, but at a great distance: Forgotten likewise, what the apostle hath affirmed concerning this passage, that it was written by the command of the Lord: So that if he has erred in this, or in any particular, his inspiration must have been a delusion. Besides,

15. (Τουτο γαρ, 91, λεγομεν.) *Besides* this we *affirm to* you, by the *command* of the Lord, that we *the living, who remain*[1] (ως) *at* the coming of the Lord, shall not *anticipate*[2] them *who* are asleep.

15 *Besides*, to shew you in what manner the righteous are to be brought into heaven with Christ, *this I affirm to you, by the commandment of the Lord* Jesus, *that such* righteous persons *as are living, and remaining on earth, at the coming of the Lord, shall not anticipate them who have died* in subjection to Jesus, by receiving their glorified body before them;

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we have no reason to think that Paul imagined, he would be alive at the coming of Christ to judge the world. For with respect to ver. 15., *We the living, who remain at the coming of the Lord;* and 1 Cor. xv. 51., *We shall not all sleep, but we shall all be changed,* it is evident that whatever force may be in these expressions, to prove that Paul thought he was to be one of the living at Christ's coming to judgment, the expression found, 2 Cor. iv. 14., *He who raised up Jesus, shall raise us up also by Jesus, and shall present us with you,* must be of equal force to prove, that Paul thought he would be of the number of the dead, who are to be raised by Jesus at his coming. The truth is, such expressions as these, are not to be understood of the writers themselves. They are mere figures of speech, used by the best authors, to draw their reader's attention, or to soften some harsh or disagreeable sentiment; without intending to represent themselves, either as of the number, or of the character of the persons with whom they class themselves. Thus Paul, Galat. i. 23., to shew that he was now connected with the disciples of Christ, reckons himself among the number of those whom he had formerly persecuted. *They had heard only that he who persecuted us, &c.* Psalm. lxvi. 6., *He turned the sea into dry land; they went through the flood on foot; there did we rejoice in him.* In like manner, Hosea, speaking of Jacob, says, chap. xii. 4., *He found him in Bethel, and there he spake with us.* This figure, in the mouth of Christ's disciples, has a singular propriety; because all of them, making but one collective body, of which Christ is the head, and which is united by the mutual love of all the members, individuals may consider every thing happening to the members of this body, as happening to themselves. Wherefore, as Doddridge observes, it was very unjust in Orobio, and I add, in Mr Gibbon, to represent this as an artifice of the apostle, to invite people to Christianity, by the expectation of being taken up alive to heaven in a very little time. Limb. Coll. page 75.

2. (Ου μη φθασωμεν.) *Shall not anticipate:* So the word should be translated here. For, φθανω signifies to get before another in a race or journey.

16 For the Lord himself shall descend from heaven with a shout, with the voice

16 Ὅτι αὐτὸς ὁ Κύριος ἐν κελευσματι, ἐν φωνῃ ἀρχαγγέλου, καὶ ἐν σάλπιγγι Θεοῦ καταβ-

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Ver. 16.—1. *For the Lord himself shall descend from heaven.* Καταβησεται απ' ουρανου, does not imply that the Lord Jesus is to fix his tribunal on the earth; but that he will descend so as to fix his seat in the air, at such distance from the earth that every eye shall see him, and every ear hear his voice, when he passes the awful sentence, by which their state shall be unchangeably fixed. This conjecture is confirmed by ver. 17., where we are told, that after the judgment, the righteous *shall be caught up in clouds, to join the Lord in the air.*

2. *With a shout.* Εν κελευσματι. This word denotes the shout, which the whole soldiers of an army make at their first onset, to encourage one another in the attack; or which rowers utter, to cheer one another in their labour. It is, therefore, used with great propriety, to express the loud acclamation which the whole angelical hosts will utter, to express their joy at the advent of Christ, to raise the dead, and judge the world.

3. *With the voice of an archangel.* The archangel here spoken of, is he who will preside over that innumerable company of angels, who are to attend Christ when he comes to judge the world.—Before Christ's first appearance on earth, John Baptist was sent to cry, *Prepare ye the way of the Lord, make his paths straight.* In like manner, before his second appearance as judge, an archangel will proclaim his advent, and call the living to prepare for the judgment.

4. *And with the trumpet of God.* This circumstance is mentioned likewise, 1 Cor. xv. 52. See note 1. there. According to the Hebrew idiom, *the trumpet of God* signifies a great trumpet.

5. *And the dead in Christ shall rise first.* If *the dead in Christ* are those who have suffered death for Christ, as some commentators suppose, the apostle's doctrine in this passage will be the same with John's doctrine, Rev. xx. 4, 5. But as the meaning of that passage is not yet fixed, I prefer the opinion of those who by *the dead in Christ*, understand them who have died in subjection to Christ, see Chap. i. 1. note.—In this passage the apostle teaches, that the dead in Christ shall be raised, before the living are changed. For we are told expressly, ver. 15., that *the living who remain at the coming of Christ, shall not anticipate them who are asleep* in Jesus. He teaches likewise, if I am not mistaken, that the dead in Christ shall be raised, before any of the wicked are raised; and that they shall arise with glorious immortal and incorruptible bodies; while the wicked shall be raised with bodies mortal and corruptible, like those in which they died; consequently, that no change is to be made in the bodies of the wicked, who are found alive at the coming of Christ. At least these things seem to be

16 For the Lord himself *will* descend from heaven, [1] (ἐν) with a shout, [2] with the voice of *an* archangel, [3] and with the *trumpet* of God: [4] and

16 *For the Lord himself will descend from heaven with a shout* of the attending angels, Mat. xvi. 27., expressive of their joy at his coming, to reward his servants and to punish his enemies; and, *with the voice of*

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taught, 1 Cor. xv. 22., *As by Adam all die, so also by Christ all shall be made alive.* 23. *But every one in his proper band.* The righteous all in one band, and the wicked in another. And ver. 48., *As the earthy* man Adam *was, such also the earthy* or wicked men SHALL BE: At the resurrection they shall be earthy and mortal like Adam, (so I translate and interpret the passage, on account of what is affirmed in the following verse 49); *and as the heavenly* man Christ is, *such also the heavenly* men, the righteous, *shall be* at the resurrection. They shall be heavenly and immortal, like Christ. 49., *For as we* heavenly men *have borne the image of the earthy* man, *we shall also bear the image of the heavenly;* which I think implies that *the earthy men*, the wicked, are not to bear the image of the heavenly. See 1 Cor. xv. 48. note.

But, because to many, who cannot lay aside their early prejudices, it may appear an opinion not sufficiently supported by the texts I have quoted, that the wicked shall be raised from the dead with fleshly, mortal, corruptible bodies, like those in which they died; and that no change is to pass on the bodies of such of them as are found alive on the earth at Christ's coming, farther proofs, perhaps, will be thought necessary to establish these points. I, therefore, lay before the reader the following considerations for that purpose, and hope they will be attended to by him with due candour.

1. It is no where said in scripture, nor insinuated, that the wicked shall be raised with glorious, immortal, and incorruptible bodies. On the contrary, all the passages, in which incorruptible and immortal bodies are promised, or spoken of, evidently relate to the righteous alone. Thus, when the apostle Paul, speaking of Christ, says, Philip. iii. 21., *Who will refashion our humbled body, that it may become of like form with his glorious body*, it is the body of those only, *whose conversation is in heaven*, ver. 20., which shall be thus refashioned.---In like manner, what is written of the resurrection of the dead, and of the glory, spirituality, and incorruptibility of their bodies, and of the changing of the living, 1 Cor. xv. 42.—44., is not to be understood of the wicked, but of *them who are Christ's at his coming*, ver. 23., and who are to *inherit the kingdom of God*, ver. 50., as indeed the whole of the reasoning in that chapter likewise clearly evinces.—Farther, though there shall be a resurrection both of the just and of the unjust, only *they that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness, as the stars for ever and ever*, Dan. xii. 3. So like-

of the archangel, and with the trump of God: and the dead in Christ shall rise first.

σεται απ' ερανε, και οι νεκρ εν Χριςῳ αναςησονται πρωτο'

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wise our Lord tells us, Math. xiii. 43., *Then shall the righteous shine forth as the sun, in the kingdom of their father.* And, to name no more passages, in this discourse to the Thessalonians, the apostle speaks of none but of *the dead in Christ*, ver. 14. 16., and of them who are to be *for ever with the Lord*, ver. 17. See 1 Cor. xv. 18. note. But if the scripture hath no where said, or insinuated, that the wicked are to be raised with spiritual, immortal, and incorruptible bodies, what reason has any man to think, that they shall obtain bodies of that kind? In a matter of fact of this magnitude, and which depends entirely on revelation, to go one step farther than the scriptures, either by direct affirmation, or by necessary inference, warrant us to go, is certainly presumption.

2. There are in the scriptures, sentiments and expressions, which, by just construction, imply that the wicked shall not, at the coming of Christ, obtain glorious, immortal, and incorruptible bodies. For example, our Lord's words, Luke xx. 36., *And are the children of God, being the children of the resurrection*, plainly imply, that they who are not the children of God, are not the children of the resurrection, in the same manner that the children of God are. So also, *the glory to be revealed in us*, being termed Rom. viii. 19., *The manifestation of the sons of God*; the expression certainly implies, that that *glory* is not to be revealed in them who are not the sons of God.—And to teach us what that *glory* is, by which the sons of God are to be distinguished from the wicked, *deliverance from the bondage of corruption*, is called, Rom. viii. 21., *The freedom of the glory of the children of God.* And *the redemption of the body* from the bondage of corruption, is styled, ver. 23., *the adoption*, or method by which sonship to God is constituted. Allowing then, that the *manifestation* and *adoption* of the sons of God, at the resurrection, will be accomplished by the *redemption* of their body from corruption, and by the *glory* that is then to be revealed on them, it implies, that while the righteous on that occasion shall be shewed to be the sons of God, by obtaining glorious, incorruptible, and immortal bodies, the wicked, at the resurrection, by appearing in fleshly, corruptible, mortal bodies, like those in which they died, shall be shewed not to be sons of God. The truth is, to suppose that the wicked shall arise with the same kind of body as the righteous, is to suppose that they are *the children of the resurrection*, equally with the sons of God, contrary to our Lord's assertion.—Nay, it is to suppose, that there shall be no *manifestation*, or discrimination of the sons of God at the resurrection, contrary to the doctrine of the apostle Paul.

Here a thought of great importance occurs. May not the *manifestation* of the sons of God, by the glory to be revealed in their body, imply, that the discrimination of the righteous from the

the dead (*w*) in Christ shall rise first.' *an archangel*, proclaiming his advent; *and with a great trumpet*, calling the dead from their graves: *and the dead in Christ shall rise first.*

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wicked, at the general judgment, is to be made, not by any formal inquiry into the character and actions of each individual, which would render the day of judgment much longer than the whole duration of the world many times repeated; but by the kind of body in which each shall appear. So that the true character of every man being thus clearly manifested by the power of the judge, under the direction of his omniscience, the whole process of the judgment will be completed at once, by the sentences which he will pronounce on men, according to their true characters thus manifested.

3. To prove that the righteous whom he calls, 1 Cor. xv. 48., *heavenly men*, shall obtain *heavenly*, that is, incorruptible and immortal bodies, St Paul says, ver. 50., *This I affirm, brethren*, namely, that we shall bear the image of the heavenly man, *because flesh and blood cannot inherit the kingdom of God; neither can corruption inherit incorruption.* But if the righteous are to obtain incorruptible bodies, that they may be capable of inheriting the kingdom of God, as I think is plainly intimated in this passage, we may conclude that the wicked, none of whom shall ever inherit the kingdom of God, are not to obtain such bodies. For why should they be fitted for enjoying a happiness, which they are never to possess? Besides, the glorious and immortal body of the righteous, being itself a part of their inheritance as the sons of God, we cannot suppose that the wicked shall obtain that, or any share whatever of the portion which belongs to them.

4. After the judgment, the righteous are to be caught up in clouds, to join the Lord in the air, in order to their going with him into heaven, 1 Thess. iv. 17. But the wicked, not being caught up, will in all probability remain on the earth. Wherefore, as the earth is to be burnt with fire, the wicked left thereon must, after the judgment, perish in the general conflagration. Accordingly, our apostle, speaking of the punishment of the wicked, says expressly, 2 Thess. i. 7., *The Lord Jesus shall be revealed from heaven with the angels of his power.* 8. *Inflicting punishment with flaming fire on them who know not God, and who obey not the gospel of our Lord Jesus Christ.* 9. *They shall suffer punishment, even everlasting destruction from the presence of the Lord, and from the glory of his power.*—In like manner the apostle John, speaking of the wicked after the judgment, says, Rev. xxi. 8., They shall *have their portion in the lake which burneth with fire and brimstone, which is the second death.* But if the wicked are to die a second time, by the destruction of their body, in the burning of the earth which is to take place immediately after the judgment, why should the power of God be exerted in raising them with spiritual, immortal, and in-

17 Then we which are alive, *and* remain, shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord.

17 Επειτα ημεις οι ζωντες οι περιλειπομενοι, αμα συν αυτοις αρπαγησομεθα εν νεφελαις εις απαντησιν τε Κυριε εις αερα· και ουτω παντοτε συν Κυριω εσομεθα.

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corruptible bodies, like those of the sons of God, or in changing such of them as are alive at the coming of Christ? seeing they are so soon to lose their bodies in the general conflagration.

5. There appears a great propriety in Christ's raising the wicked with fleshly mortal bodies like those in which they died. For, as in the present life, the wicked make the body the sole object of their care, and place their whole happiness in bodily pleasures, fit it is, that they be exposed to shame and contempt, by being brought before the judgment-seat of Christ, in that fleshly, corruptible, mortal body, which they so much idolized. Fit also, that they be tormented with envy, by beholding the righteous in their immortal bodies, shining as the brightness of the firmament, and ready to go away into the kingdom of their Father. More than this, seeing the wicked, while on earth, placed their affections and cares wholly on their body, and on earthly things; and for the sake of enjoying earthly things, despised heaven and its felicities; what more proper than to punish them, by destroying their body along with the earth, and the things thereon, to which they so closely attached themselves?

6. The doctrine I am endeavouring to establish is favoured by the Vulgate version of 1 Cor. xv. 51., *Omnes quidem resurgemus, sed non omnes immutabimur: We shall all indeed arise; but we shall not all be changed;* namely, by receiving immortal and incorruptible bodies. I own this is not the genuine reading of the Greek text. But I produce it here, only to shew what opinion some of the ancients entertained of the resurrection body of the wicked.

Ver. 17.—1. *Afterwards, we the living, who remain, shall together with them be caught up.* Επειτα, does not imply, that the righteous are to be caught up immediately after the dead in Christ are raised, but simply that they shall be caught up after that event, without determining how long after it. Between the resurrection of the righteous, and their being caught up, the living are to be changed, as is implied in their not anticipating them who are asleep. Also the wicked are to be raised, after the change has passed on the living. For as the apostle tells us, 1 Cor. xv. 23., *Every man* is to be raised *in his proper band.* Add, that before the righteous are caught up, or at least before they go away with Christ, they must receive their sentence of acquittal. All these circumstances, though not taken notice of in this place, are fully declared by the apostle elsewhere. See 1 Thess. v. 3. note 2.

17 (Επειτα.) *Afterwards,*[1] we *the living who* remain, shall (*αμα συν*) *at the same time,*[2] *with them* be caught up[3] *in clouds,*[4] *to join*[5] the Lord in the air: and so *we shall be for ever* with the Lord.[6]

17 *After the righteous are raised, we,* the people of Christ, who are living on the earth at his coming, being changed, *shall at the same time with them* who are raised from the dead, *be caught up in clouds, to join the Lord in the air,* that we may all accompany him in his return to heaven. *And so we shall be for ever with the Lord:*

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2. Αμα, is an adverb of time; συν, of place.

3. *Caught up.* Αρπαγησομεθα. Dr Scott (Christian Life, vol. iii. p. 1204.) thinks this shall be effected by the activity of the glorified bodies of the righteous, and not by the ministry of angels.—But his opinion is contradicted by the import of the original word αρπαγησομεθα, which, as the critics observe, denotes an external force. After the judgment, all the righteous, both those who are raised from the dead, and those who are changed, shall be caught up in the air, in clouds, as Christ himself was when he left this earth.—Or, the meaning may be, they shall be caught up in *clusters,* by the ministry of the attending angels, to join and accompany the Lord in his return to heaven. On the other hand, the wicked not being caught up, must remain on the earth; both those who were alive at the coming of the Lord, and those who were raised from the dead. And as the earth is to be burnt with fire, they shall not escape, but shall perish in the general conflagration.

4. *In clouds.* In scripture, multitudes of angels are called *clouds,* Matth. xxiv. 30. Wherefore caught up in clouds, may signify, caught up by the ministry of angels. *Clouds* likewise signify great multitudes of people, Heb. xii. 1. According to this sense, the meaning will be, caught up in great numbers at once.

5. *To join the Lord in the air.* Εις απαντησιν Κυριε εις αερα. One of the senses of απανταω is, *me offero, me confero.* Scapula. This meaning the word hath here, because it is not the beginning, but the conclusion of the judgment, which is described in this clause. Accordingly, our joining the Lord in the air, is called, 2 Thess. ii. 1., *Our gathering together around him.*—From this verse it appears, that at the judgment Christ will fix his seat in the air.

6. *And so we shall be for ever with the Lord.* Here the apostle plainly refers to our Lord's promise, John xiv. 2., *I go to prepare a place for you.* 3. *And if I go and prepare a place for you, I will come again, and receive you unto myself, that where I am, there ye may be also.* See also John xvii. 24.—From the doctrine taught in this verse, Whitby infers, that the souls of the faithful were not with the Lord, before the resurrection.

18 Wherefore, comfort one another with these words.

18 Ὥστε παρακαλεῖτε ἀλλήλους ἐν τοῖς λόγοις.

Ver. 18. *With these words.* Some MSS. add here τε πνευματος, these words *of the Spirit.*

CHAP. V.

View and Illustration of the Matters contained in this Chapter.

THE apostle, after describing the coming of Christ to raise the dead, and carry the righteous with him into heaven, does not quit the subject of Christ's return; but proceeds in this chapter to foretell the terror which his appearing will occasion to the wicked, and the punishment which he will then inflict on them. This circumstance merits the reader's attention, because it proves, that in describing Christ's return to the earth, the apostle had some farther view, besides that of comforting the Thessalonians under the death of their relations. For if this had been his only purpose, nothing more was necessary but to tell them, that *if they believed Jesus died and rose again, so also them who sleep in Jesus will God bring with him.* Wherefore, since in the preceding chapter, he not only mentions the resurrection and departure of the righteous into heaven, but enters into a particular description of the circumstances of Christ's coming to judgment, by which his power and greatness, as the Son of God and governor of the world, will be manifested; also, since in this chapter he goes on to foretell the terror which Christ's return will occasion to the wicked, and the punishment which he will inflict on them; it seems to me plain, that his chief design in all this was to shew, that by committing the judgment of the world to Christ, the Father hath confirmed his Son's gospel, and hath authorised him to punish all who do not obey it; as the apostle also expressly affirms, 2 Thess. i. 8, 9.

To the authority, however, of Christ as judge, and to the argument for the divine original of the gospel founded thereon, it may be objected, that we have no evidence thereof, excepting the apostle's prophecy, and Christ's own prediction, that he will return as judge. I therefore reply, that although,

18 (Ὥστε, 331.) Wherefore, comfort one another (ἐν) with these words.[1]

18 *Wherefore*, making these grand events the subject of your frequent meditation, *comfort one another, by* repeating *these* divinely inspired *words*, in which I have delivered them to you by the commandment of Christ, ver. 15.

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in ordinary cases, a prophecy proves nothing till it be accomplished, yet we have complete evidence in Christ's resurrection from the dead, that the prophecies concerning his return to judge the world, will in due time be accomplished. For, seeing the chief priests and elders of the Jews put him to death as a deceiver, because he called himself *the Christ, the Son of the blessed* God, and because he affirmed, that *they should see him sitting on the right hand of power, and coming in the clouds of heaven*, namely, to raise the dead and judge the world, his resurrection from the dead is certainly a demonstration from God, that he is his Son; that he is now on the right hand of power, and that he will come in the clouds of heaven to judge mankind. Hence, the first preachers of the gospel always appealed to Christ's resurrection, as the proof of his return to judgment. For example, Paul, in his oration to the learned Athenians, Acts xvii. 31., *He will judge the world in righteousness by that man whom he hath appointed; whereof he hath given assurance unto all men, in that he hath raised him from the dead.*—2 Cor. iv. 14., *Knowing, that he who raised up Jesus from the dead, will raise us up also by Jesus, and will present us with you.*—And in this epistle, 1 Thess. i. 10., *And to wait for his Son from heaven, whom he raised from the dead, even Jesus, who delivers us from the wrath which is to come.* Hence also, in the proof of the divine original of the gospel under our consideration, the apostle very properly connects Christ's return to judgment, with his resurrection from the dead; and produces the two events thus connected, as his fourth argument. 1 Thess. iv. 14., *For if we believe that Jesus died*, for calling himself the Son of God and judge of the world, *and rose again*, to prove that these characters really belong to him, *even so* must we also believe, that *them who sleep in Jesus will God bring with him* from the dead into heaven. The truth is, we cannot believe the resurrection of Jesus, without believing that he is the Son of God, and the judge of the

world; and if we believe that he is the Son of God and the judge of the world, we must believe that his gospel is a revelation from God.

Farther, the argument taken from Christ's power and dignity as judge, is introduced in this proof of the divine original of the gospel, with peculiar propriety; because it effectually removed those prejudices, which were entertained from the very beginning, against Christ and his gospel, on account of his having been publicly put to death, as a deceiver, by the chief priests. For his crucifixion, though a stumbling-block to the Jews, was necessary to his resurrection, whereby his dignity as the Son of God, and his power as judge of the world, have been established beyond contradiction. Since then the return of Christ to judgment is indubitable, the righteous may rejoice in the prospect; firmly persuaded, that they shall obtain the resurrection to eternal life, promised them in the gospel. On the other hand, the wicked may tremble, when they think of the circumstances of Christ's advent foretold by his apostle, and of that terrible punishment which he will then inflict upon them, and from which none of them shall escape. Nay, infidels themselves, although they may believe nothing at all of the matter, should not make light of the warning which the gospel revelation hath given them, of Christ's return; because the bare possibility of its happening, ought to fill them with terror.

His description of the punishment of the wicked the apostle introduces with observing, that there was no need for his writing any thing to the Thessalonians, concerning the time of Christ's coming to judge the world, ver. 1.—Because, from what he had formerly told them, they knew perfectly, that the time of it is uncertain, not having been revealed to any person: and that it will be sudden and unexpected, ver. 2.—and will occasion great terror and astonishment to the wicked, when he comes to punish them. And their terror will be exceedingly increased by this, that about the time of Christ's coming, *they will promise to themselves peace and safety*, for a great length of years. But while in this state of security, *sudden destruction shall come upon them, and none of them shall escape*, ver. 3.—This is all the apostle thought fit to write at present concerning the punishment of the wicked. Nevertheless, as he hath declared, chap. iv. 17., that the righteous are to be caught up from the earth, in clouds, to join the Lord in the air, that they may be for ever with him, it follows, that the wicked being left on the earth, shall be burnt in the conflagration which the apostle Peter assures us will consume the earth after the judgment is ended, 2 Pet. iii. 10.—12. This being

the unavoidable lot of the wicked, had not St Paul good reason to call their punishment *destruction*, and to declare *that none of them shall escape?*

Having set forth the punishment to be inflicted on the wicked at the coming of Christ, under the idea of *destruction*, the apostle told the Thessalonians, that being fully instructed concerning the design of Christ's coming, that event will not be terrible to them, ver. 4, 5.—Yet, they were not to live slothfully and securely like the wicked, but they were to watch continually, ver. 6, 7.—and as persons living in the midst of enemies, they were always to have on the Christian armour, ver. 8.—because God had not appointed them to *wrath*, or destruction with the wicked in the general conflagration, but to salvation through Jesus Christ, ver. 9.—who died for this end, that whether they were of the number of the dead, or of the living at his coming, they may live in endless happiness with him, ver. 10.—Lastly, he desired them a second time to edify each other, by making the great discoveries contained in this epistle, the subjects of their daily conversations, ver. 11.

His principal design being finished, the apostle cautioned the Thessalonian brethren against those errors and irregularities, which Timothy had informed him still prevailed among them. In particular, because many were not as submissive to their spiritual guides as it became them to be, he besought them to be obedient to those who laboured among them in the ministry, and whose duty it was to admonish and rebuke them for their faults, ver. 12.—and to esteem them very highly for their work's sake, ver. 13.—On the other hand, the Thessalonian ministers, who perhaps had been negligent in admonishing and rebuking the faulty among them, he exhorted to be very plain, in warning and reproving such as walked disorderly; and affectionately to support the weak, by administering proper consolations to them; and to be patient towards all, ver. 14.—and to take care that none of their flock rendered evil for evil to any one, ver. 15.—Then addressing the pastors and people jointly, he gave them a variety of practical advices, ver. 16.—22.—After which he prayed fervently for the sanctification of the Thessalonians, ver. 23, 24.—and begged them to pray for him, and his assistants, ver. 25.—and laid the rulers of the church under an oath, to cause this his epistle to be read to all the holy brethren; namely, in their own city, and in the neighbouring churches, ver. 27.—Then gave them his apostolical benediction, ver. 28.

The Fourth Argument continued.

OLD TRANSLATION.

CHAP. V. 1 But of the times and the seasons, brethren, ye have no need that I write unto you.

2 For yourselves know perfectly, that the day of the Lord so cometh as a thief in the night.

3 For when they shall say, Peace and safety, then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape.

GREEK TEXT.

1 Περι δε των χρονων και των καιρων, αδελφοι, ε χρειαν εχετε ὑμιν γραφεσθαι·

2 Αυτοι γαρ ακριβως οιδατε ὁτι ἡ ἡμερα Κυριε ὡς κλεπτης εν νυκτι, ὁυτως ερχεται.

3 Ὁταν γαρ λεγωσιν· Ειρηνη και ασφαλεια, τοτε αιφνιδιος αυτοις εφισταται ολεθρος, ὡσπερ ἡ ωδιν τῃ εν γαστρι εχουσῃ· και ου μη εκφυγωσιν.

Ver. 1.—1. *However, concerning the times and the seasons.* Χρονοι, *times*, are longer periods, but καιροι, *seasons*, are the particular parts of these periods, in which events take place. Thus, Dan. ii. 21., God *changeth the times*, the periods of the duration of kingdoms, *and the seasons*, the particular parts of these periods, in which revolutions are to take place. Acts i. 7., *It does not belong to you to know the times or the seasons, which the Father hath put in his own power:* you are not to know how long Jerusalem shall be trodden down of the Gentiles; nor at what season the times of the Gentiles shall be fulfilled.—Rom. v. 6., Κατα καιρον, *In due time Christ died.*—In the passage under consideration, the plural number is used for the singular. See Ess. iv. 22.

2. *Ye have no need that I write to you.* This he says, because when he was with them he had taught them, that it was not for them to know the times or the seasons which the Father hath put in his own power; and had repeated to them Christ's injunction to watch, *because in such an hour as they thought not, the Son of man cometh*, Matt. xxiv. 43. By making this observation, the apostle represses that vain curiosity which is natural to mankind, who, not content with the knowledge of things useful, indulge an immoderate desire of searching into things which, because the discovery of them would be hurtful, God hath concealed. In the present instance, the knowledge of the time of Christ's coming, would be prejudicial to the affairs of the world.

Ver. 2. *So cometh, as a thief in the night.* This is the comparison by which our Lord himself illustrated the unexpectedness of his coming, Matth. xxiv. 43. It is used by Peter likewise, 2 Pet. iii. 10. See Rev. iii. 3. The ancients, from this comparison, and from

NEW TRANSLATION.

CHAP. V. 1 (Δε) *However, concerning* the times and the seasons, [1] brethren, ye have no need that I write *to* you. [2]

2 For yourselves know perfectly, that the day of the Lord so cometh as a thief in the night [1] (Mat. xxiv. 42. —44.)

3 For when they shall say, Peace and safety, then sudden destruction cometh upon them, as *the pains of* child-bearing [1] *on her who is* with child; and they shall not escape. [2]

COMMENTARY.

CHAP. V. 1 *However, concerning the time* of the duration of the world, *and the* particular *season* at which Christ will come to judgment, *brethren, ye have no need that I write to you;*

2 *For*, from the words of Christ, which I formerly repeated in your hearing, *yourselves know perfectly, that the day of the Lord so cometh as a thief in the night;* cometh suddenly and unexpectedly; and will occasion the greatest consternation to the wicked.

3 *For*, at the very time *when they shall promise* to one another uninterrupted *peace, and* perfect *safety*, even *then, sudden destruction*, and irresistible, *cometh upon them, as the pains of child-bearing on her who is with child; and they shall not escape* the judgment and punishment of that terrible day.

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the parable of the virgins, fancying that Christ's coming to judgment will be in the night, instituted their *vigils*, that at his coming he might find them watching. But the true meaning of the comparison is, that like the coming of a thief in the night, on those who are asleep and unarmed, the coming of Christ will be unexpected, and full of terror to the wicked; without determining whether it will be in the day time, or in the night.

Ver. 3.—1. *As the pains of child-bearing on her who is with child.* Nothing can be conceived more forcible, to represent the anguish and torment of the wicked, occasioned by the stinging of their own consciences, and by the horrid fears which shall be excited in them, when they find themselves overtaken by the judgment, than to compare it to the pains of child-bearing. This description is the more affecting, that the verbs are all in the present time: *so cometh; sudden destruction cometh;* representing the certainty and instantaneousness of its coming. Luke xxi. 34.

2. *And they shall not escape.* The persons who shall not escape the terrible destruction of that day, are *they who know not God, and who obey not the gospel of our Lord Jesus Christ.* And the destruc-

4 But ye, brethren, are not in darkness, that that day

4 Ὑμεις δε, αδελφοι, ουκ εστε, εν σκοτει· ινα ἡ ἡμερα ὑμας

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tion which cometh upon them, is *everlasting destruction from the presence of the Lord and from the glory of his power*, 2 Thess. i. 8, 9.

Though the apostle Paul hath often spoken of Christ's return from heaven, and of the resurrection of the dead, the judgment of the world, and the state of the righteous and of the wicked after the judgment, this is the only passage in which he hath professedly given an account of these great events. Yet, as he has not introduced all the particulars relating to them, which he himself, his Master, and the other apostles have occasionally mentioned, it will not be unprofitable if in this place, taking 1 Thess. iv. 14., and v. 1, 2, 3., as the groundwork of the description, I shall insert in their order, the farther discoveries concerning the judgment of the world, and the final issues of things, which are made to us in other parts of the scripture.

Before the coming of Christ to put an end to the world, all those events included *in the mystery of God which he hath declared to his servants the prophets, must be finished*, Rev. x. 7. But, as many of these events have not yet taken place, the coming of Christ may still be at a great distance. Accordingly, the apostle Peter hath foretold, 2 Epist. iii, 3, 4., that in the last days there will be scoffers, who, because his coming is delayed for a long time, will ridicule the promise of his coming, and affirm, that the world never shall have an end. For the same reason also, as Paul informs us, these men, immediately before the coming of Christ, will promise to one another peace and safety for a great length of years. But while the last generation of the wicked are thus living in a state of absolute security, the Lord himself will descend from heaven, to their unspeakable astonishment. And their consternation will be augmented by the visible majesty in which he will appear. For he will come in *his own glory*, Luke ix. 26., *and in the glory of his Father, with his angels*, Matt. xvi. 27. He will come, not in the weak fleshly body in which he was crucified, but in that glorious body wherein he now lives: He will come, surrounded with that bright light whereby the father manifests himself to the angelical hosts, and whose shining, far surpassing that of the sun, will give notice of his approach; on which account he is called *the Day Star*, 2 Pet. i. 19., and the *Morning Star*, Rev. xxii. 16., which is to usher in the day of judgment. He will come attended, not with a few poor disciples, but with an innumerable host of angels, the ministers of his justice, and who shall announce his arrival by a great shout, expressive of their joy, that the judgment of the world is come, that the righteous are to be rewarded and the wicked punished, and that all the powers of darkness are to be utterly destroyed.—And now the Lord appearing in the air, surrounded with myriads of angels, the voice of an archangel shall be heard, proclaiming that he

4 But ye, brethren, are not in darkness, (*ἵνα*, 197.), *so as* that day

4 *But ye, brethren, are not in darkness;* ye are not in a state of ignorance and security, like the

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is come to judge the living and the dead. And the trumpet shall sound as the signal for the dead to come forth from their graves. But they shall not all revive at once. Every man is to rise in his proper band. *Christ the first fruit* hath risen long ago, and will now shew himself risen; *afterward they who are Christ's at his coming*, 1 Cor. xv. 23. The dead in Christ, therefore, being first raised, shall appear with spiritual, incorruptible, and immortal bodies, fashioned like to Christ's glorious body, and shining as the brightness of the firmament. After they are raised, such of the righteous as, at the coming of Christ, are alive on the earth, shall be changed; for they *shall not anticipate them who are asleep* in Christ, 1 Thess. iv. 15. This change, by which the bodies of the living shall be transformed like to Christ's glorious body, will be produced *in a moment, in the twinkling of an eye*, during the sounding of the last trumpet, 1 Cor. xv. 52. It seems the trumpet shall sound twice.—The righteous who sleep in Jesus being thus raised, and those who are alive at his coming being changed, the wicked who are in their graves shall then awake to everlasting shame and contempt, Dan. xii. 2. They shall not rise with glorious bodies, like the children of God, but with fleshly, corruptible, mortal bodies, like those in which they died; because they are not to inherit the kingdom of God. For the same reason, no change shall pass on the bodies of such of the wicked as remain on earth at the coming of Christ.—In the change of the living, as well as in the resurrection of the dead, due regard being had to the real character of each, a most accurate and just discrimination will be made between the righteous and the wicked, by the kind of body which Christ will allot to them. So that every one's character being thus made visible to himself and to his fellows, and to the angels, and, in short, to the whole universe, there will be no need of any particular inquiry into the actions of individuals; but the whole process of the judgment will be completed and declared at once, in the righteous sentences of the Judge fixing the doom of every man irreversibly. For the whole human race, from the beginning of the world to the end of time, being gathered together, shall stand before the judgment-seat of Christ, so raised in the air, as every eye may see him, and every ear hear him. And being revealed in their true characters, each shall receive according to his works. To the righteous Christ will say, *Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world*, Matt. xxv. 34. After which, they shall be caught up in clouds, by the ministry of the angels, to join the Lord in the air.—And now the righteous being gathered together around Christ, 2 Thess. ii. 1., he will say to the wicked, *Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels.* This spoken, flaming fire shall issue from

should overtake you as a thief.

5 Ye are all the children of light, and the children of the day: we are not of the night, nor of darkness.

6 Therefore let us not sleep, as *do* others; but let us watch and be sober.

7 For they that sleep, sleep in the night; and they that be drunken, are drunken in the night.

ὡς κλέπτης καταλάβῃ.

5 Παντες ὑμεις υἱοι φωτος ἐστε, και υἱοι ἡμερας· ουκ ἐσμεν νυκτος, ουδε σκοτους.

6 Αρα ουν μη καθευδωμεν ὡς και οἱ λοιποι· αλλα γρηγορωμεν και νηφωμεν.

7 Οἱ γαρ καθευδοντες, νυκτος καθευδουσι· και οἱ μεθυσκομενοι, νυκτος μεθυουσιν.

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his presence, and from the glory of his power, 2 Thess. i. 8., that is, from the luminous cloud with which he is surrounded, and by which his presence and power shall be manifested. And that fire shall burn the earth, 2 Pet. iii. 10. 12., and the wicked left thereon; both them who were alive at the coming of Christ, and them who were raised from the dead; and none of them shall escape: for their numbers, when assembled, shall not protect them from the indignation and power of their Judge.--This punishment by fire these wicked men shall suffer, because formerly preferring the pleasures of the body to the pleasures of the mind, they lived only for the body. And as this fire is said to be prepared for the devil and his angels, it is reasonable to think that they also shall be punished in the conflagration.—But while all the enemies of God are thus suffering condign punishment for their crimes, the righteous, along with the angels, shall accompany Christ in his return to heaven, and so they shall be for ever with the Lord.

From the burning of the wicked in the general conflagration, it does not follow, that the thinking principle in them shall then be extinguished. Their souls may survive this second death of the body, just as it survived the first, Matt. x. 28. Yet how long it will survive this second death, depends wholly on the pleasure of God, who may prolong their existence, or put a period to it, as he sees fit. Only while they exist, being excluded from all enjoyment, and even from the hope of enjoyment, because they are to have no second resurrection, they must suffer a melancholy, the bitterness of which it is not possible to describe. This comfortless, most miserable state, is, perhaps, what in scripture is called, *outer darkness*, and *the blackness of darkness reserved* for the wicked *for ever*, 2 Pet. ii. 17. See 2 Thess. i. 9 note 1.

Such will be the process of the judgment; and such the state of the righteous and the wicked, after it is finished. May the belief of these great discoveries made by the inspired writers, be deeply fixed in our hearts, and may the frequent recollection of them animate us to live in such a manner, that we may be of the number of the righteous in that great and terrible day!

should, *like a thief, come* on you.[1]

5 *All ye are sons* of light, and *sons of day*:[1] we are not *SONS of night, neither* of darkness.[2]

6 Therefore, let us not sleep, *even as the* others: but let us watch, and be sober.

7 For they *who* sleep, sleep in the night, and they *who get drunk*,[1] are drunken in the night.

heathen, *so as the day of* Christ *should, like a thief in the night, come on you* unexpectedly, and fill you with terror.

5 *All ye* who believe *are enlightened persons, and persons for whose benefit the day* of judgment is appointed. *We are not persons living in the night* of heathenish ignorance, *neither persons for whom the darkness* of eternal death *is designed.*

6 *Therefore*, as persons enlightened, *let us not stupify ourselves* with sensuality, *even as the heathens; but let us keep ourselves awake, and preserve the right use of reason, by* habitual *temperance.*

7 *For they who sleep, sleep in the night, and they who get drunk, do it in the night*; that is, the stupidity and sensuality in which the heathens live, are suitable to the darkness of ignorance in which they live.

Ver. 4. *Should like a thief come.* Καταλαβῃ, literally, *lay hold on.* The apostle means, that although the coming of Christ will be unexpected to the righteous, as well as to the wicked, because unforeseen by both, yet it will not overwhelm the righteous with terror, nor bring destruction to them as it will do to the wicked.—The commendation in this verse, though addressed to the Thessalonians in general, does not by any means imply, that all of them were of such a character, that if the day of Christ had come upon them, it would have found them prepared. Among so great a number, there were doubtless some, whom that day would have surprised; particularly the disorderly persons mentioned in the second epistle. But the apostle speaks in this general manner, because the greatest part of them were living as it became the disciples of Christ to do.

Ver. 5.—1. *All ye are sons of light, and sons of day.* This, as addressed to the whole of the Thessalonian brethren, means that they were all so enlightened by the gospel, as to merit the appellation of *sons of day*; and that, if they improved their knowledge, they would be of the number of those for whom the day of judgment was made. See Rom. xiii. 12. 1 John i. 5. notes.

2. *We are not sons of night, neither of darkness.* These are characters of the heathens, importing that they were living in utter ignorance of spiritual things.

Ver. 7. *They who get drunk are drunken in the night.* Οἱ μεθυσ-

8 But let us who are of the day be sober, putting on the breast-plate of faith and love; and for an helmet the hope of salvation.

9 For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ,

10 Who died for us, that whether we wake or sleep, we should live together with him.

11 Wherefore, comfort yourselves together, and edi-

8 Ημεις δε ημερας οντες, νηφωμεν, ενδυσαμενοι θωρακα πιστεως και αγαπης, και περικεφαλαιαν, ελπιδα σωτηριας.

9 Οτι ουκ εθετο ημας ο Θεος εις οργην, αλλ' εις περιποιησιν σωτηριας δια του Κυριου ημων Ιησου Χριστου·

10 Του αποθανοντος υπερ ημων, ινα ειτε γρηγορωμεν, ειτε καθευδωμεν, αμα συν αυτω ζησωμεν.

11 Διο παρακαλειτε αλλη-

κομενοι, νυκτος μεθυουσιν. Μεθυσκομαι denotes the act of getting drunk, μεθυω, the state.—See Raphelius, who has quoted a passage from Polybius, shewing that drunkenness in the day-time was reckoned highly indecent, even by the heathens themselves.

Ver. 8.—1. *Putting on the breast-plate.* The breast and head being particularly exposed in battle, and wounds in these parts being extremely dangerous, the ancients carefully defended the breast and the head of their soldiers by armour, to which the apostle here compares the Christian virtues *of faith and love.* In the parallel passage, Ephes. vi. 14. the expression is, *the breast-plate of righteousness;* to shew, as Estius says, that the righteousness of a Christian consists in *faith and love.* Yet as the shield of faith is likewise mentioned in that passage, the observation perhaps is too refined. The breast-plate of faith and love being made of more precious materials than any metal, and being of a truly heavenly fabric, will render the heart, the seat of the affections, invulnerable. The apostle's meaning, stripped of the metaphor, is this; that to defend our affections against the impression of outward and sensible objects, nothing is so effectual as faith in the promises of Christ, and love to God and man.

2. *And for an helmet, the hope of salvation.* The head being the seat of those thoughts and imaginations, on which the affections and passions in a great measure depend, it must be of importance to defend the head against the entrance of such thoughts and imaginations, as have any tendency to excite bad affections, or carnal desires. But for that purpose, nothing is better, than to have the head so filled with the glorious hope of the salvation offered to us in the gospel, as to exclude all vain thoughts and imaginations whatever. This hope, therefore, is most elegantly termed, the Christian's *Helmet.* The exhortation to the Thessalonians to arm

8 But *we being SONS of day, let us* be sober, putting on the breast-plate[1] of faith and love, and FOR an helmet,[2] the hope of salvation.

9 For God hath not appointed us to wrath,[3] but (εις περιποιησιν) *to the acquisition of* salvation, *through* our Lord Jesus Christ,

10 Who died for us, that whether we wake or sleep,[4] we *may* live together with him;[5] (chap. iv. 17.)

11 Wherefore, comfort *one another*, and edi-

8 *But we being persons for whom the day of* judgment *is appointed, let us be sober*; and being surrounded with enemies, let us *wear the breast-plate of faith and love*, as a defence to our heart, the seat of the passions, *and for an helmet the hope of salvation*, which will defend our head, the seat of reason. See Rom. xiii. 12.

9 This hope of salvation is well founded; *for God* (ου θεος) *hath not appointed us to destruction*, as he hath appointed the wicked, *but to obtain salvation through our Lord Jesus Christ*,

10 *Who died for us, that whether we* are of the number of them, who at his coming *are alive, or* of them who *are dead* in their graves, *we may live with him* in heaven for ever.

11 *Wherefore*, by these glorious discoveries, *comfort one another un-*

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themselves teaches us, that the sons of light must not only watch but fight. See Ephes. vi. 17. note 1.

Ver. 9. *God hath not appointed us to wrath.* The design of God in sending his Son, was not to condemn but to save the world; they, therefore, who are appointed to wrath, are such only who wilfully and obstinately refuse to believe and obey the gospel.

Ver. 10.—1. *Wake or sleep.* Because the word here used is καθευδω, and not κοιμαομαι, Whitby thinks the apostle is speaking of natural sleep, and not of death; and that γρηγορωμεν means being on their guard. But Benson hath shewed, that the two first-mentioned words are used indifferently, both by sacred and profane writers, for *death*. Farther, he observes, that if γρηγορωμεν signifies *to be on our guard*, it is not true, that if we are found asleep, that is, off our guard, we shall live with Christ. The antithesis, therefore, requires that γρηγορωμεν here should signify *to live*.

2. *Live together with him.* In the opinion of some commentators, this imports, that the righteous in the state of the dead, still live with Christ. But, in my opinion, the apostle is here speaking of their living with Christ after the resurrection.

Ver. 11. *Edify each the other, even as also ye do.* This being the exhortation with which the apostle concluded his discourse, chap. iv. 18., concerning Christ's carrying with him into heaven, those

fy one another, even as also ye do.

12 And we beseech you, brethren, to know them which labour among you, and are over you in the Lord, and admonish you;

13 And to esteem them very highly in love for their work's sake. *And* be at peace among yourselves.

14 Now, we exhort you, brethren, warn them that are unruly, comfort the feeble-

λες, και οικοδομειτε εἷς τ· ἑνα, καθως και ποιειτε.

12 Ερωτωμεν δε ὑμας, ἀδελφοι, ειδεναι τους κοπιωντας εν ὑμιν, και προισαμενους ὑμων εν Κυριῳ, και νουθετουντας ὑμας.

13 Και ἡγεισθαι αυτους ὑπερ εκπερισσου εν αγαπῃ, δια το εργον αυτων. Ειρηνευετε εν ἑαυτοις.

14 Παρακαλουμεν δε ὑμας, ἀδελφοι, νουθετειτε τους ατακτους, παραμυθεισθε τους ολιγο-

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who are alive at his coming, and those who are then raised from the dead, it shews that the expression, ver. 10., *Whether we wake or sleep*, means, *Whether we are alive or dead*.—It were much to be wished, as Chandler observes, that Christians, entering into each other's true interests, would banish from their conversation that calumny, slander, folly, and flattery, which engrosses so much of this short transitory life; and by discoursing of things of substantial worth, endeavour to fortify each other against the snares of life, and those innumerable temptations which lie in wait to ruin us. With what comfort should we meet each other at the great day, were we on that occasion able to recollect, that in general we had managed our conversation to our mutual advantage! For we should then be sensible, that in some measure we owe our glory to our concern for, and fidelity to each other. Besides, the remembrance of this, will enlarge the love of the saints to each other in the future state.

Ver. 12. *Know them who labour among you, &c.* Though the church of the Thessalonians was but newly planted when the apostle left them, he had, before his departure, given it its full form; for he had appointed them *Elders*, to perform the ordinary functions of the ministry, and to preside in their religious assemblies, as he appointed elders in the newly planted churches, mentioned Acts xiv. 23.—Farther, from this passage it appears, that the *eldership*, in the apostle's days, was distinguished into three orders. 1. Τους κοπιωντας εν ὑμιν, *Those who laboured among them*, in the work of the ministry, by preaching, catechising, and dispensing the sacraments. 2. Τους προισαμενους ὑμων, *Those who presided over them*; that is, who, in their public meetings for worship, shewed in what order individuals were to exercise their spiritual gifts; and appointed the places and times of these meetings. 3. Τους νουθετουντας ὑμας, Those who observed the behaviour of individuals, and gave to such as were

ἑις (εἰς τον ἑνα, literally, *one the other*) *each the other*, even as also ye do.[1]

12 *Now* we beseech you, brethren, to know them *who* labour among you, and *who preside* over you in the Lord, and admonish you.[1]

13 And to esteem them very highly (ὑ) *with* love for their work's sake.[1] Be at peace among yourselves.[2]

14 (Δε) *On the other hand*, we exhort you, brethren, *Admonish the disorderly*,[1] (chap. iii. 11.), *der the afflictions of life, and edify each the other* in faith, temperance, fortitude, hope, joy, and watchfulness, *even as also*, I know, *ye do*.

12 *Now we beseech you, brethren, to submit yourselves to them who labour* in the word, *among you, and who preside over you* in your religious assemblies *agreeably to the will of Christ, and* who *reprove you for your faults, and exhort you to amendment*.

13 *And to esteem such very highly with love for their work's sake*; which indeed is honourable in itself, and beneficial to mankind, but attended with great danger.—*Live in peace with one another*.

14 *On the other hand, we exhort you, brethren*, who are pastors and rulers, *Admonish the disorderly*, by shewing them the sin and danger of

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faulty the admonitions and reproofs necessary to their amendment. For νουθετεω signifies to *admonish with reproof*. See Tit. iii. 10. note 2.—Perhaps this office belonged to the bishops.

Ver. 13.—1. *And to esteem them very highly with love, for their work's sake*. From this we learn, that the respect due from Christians to their ministers, is founded upon their diligence and faithfulness in preaching the word, and in admonishing those who err, rather than upon the dignity of their character, as rulers of the church.

2. *Be at peace among yourselves*. Some ancient MSS. and versions read here εν αυτοις, *with them*. *Be at peace with them* who preside over you, &c. But as the clause is not joined with what goes before, by any copulative, I rather think it a distinct precept to *avoid discord*, which is the ruin of any society.

Ver. 14.—1. *On the other hand, we exhort you, brethren, admonish the disorderly*. Ατακτος is a military term, and signifies those who break their ranks, or desert their post, so that they cannot perform their duty as soldiers, especially in battle. It is fitly used, to denote those who neglect the proper duty of their office or station. The beauty of this passage is well illustrated by Mr Blackwall, who says, "It is as admirable for the purity of its moral, and the diffu- "siveness of its charitable meaning, as for the elegance and force

minded, support the weak, be patient toward all *men*.

15 See that none render evil for evil unto any *man*; but ever follow that which is good, both among yourselves, and to all *men*.

16 Rejoice evermore.

17 Pray without ceasing.

ψυχες, αντεχεσθε των ασθενων, μακροθυμειτε προς παντας.

15 Ὁρατε μη τις κακον αντι κακου τινι αποδῳ· αλλα παντοτε το αγαθον διωκετε και εις αλληλους και εις παντας.

16 Παντοτε χαιρετε.

17 Αδιαλειπτως προσευχεσθε.

" of its words, and the delicate turn of its structure. The union of " the words within each comma or stop, and their mutual relation " and assistance, is exquisitely proper and natural. The noble pe- " riod runs on with strength and smoothness, and ends close and " full. Both the ear and judgment are satisfied." Sac. Class. vol. i. p. 257.

2. *Comfort the faint-hearted.* Ολιγοψυχοι, according to Grotius, are persons who in adversity are dejected. But in Chandler's opinion, they are persons who entertain worse thoughts of themselves than they ought to do. Of this sort, there may have been some among the Thessalonian brethren, who, having been great sinners, were oppressed with sorrow for their former offences, and afraid, lest the continued persecution to which they were exposed, should make them renounce the gospel.

3. *Support the weak.* Αντεχεσθαι, is to bear a thing on the side opposite to a person who bears it at the same time. In this place, it signifies our assisting the weak in understanding, with our advice, when they are at a loss how to direct themselves.

Ver. 16. *Always rejoice.* Here, and in what follows, the apostle turns his discourse to the people.—In advising us always to rejoice, he does not mean that we should be insensible of our afflictions; but that in affliction we should not lose the joy which the glorious discoveries of the love of God and of Christ, made to us in the gospel, are fitted to yield. The truth is, affliction is the time when God gives the most abundant measures of his Spirit to his children, and raises their faith in the promises of the gospel, and strengthens their trust in his providence; by all which they obtain such peace and joy as nothing can overcome.—See Philip. iv. 4. note.

Ver. 17. *Pray without ceasing.* This does not mean, that we should never intermit praying, but that we should observe the stated seasons of prayer. Thus, Luke xxiv. 53., *They were continually in the temple praising God*, means, that they resorted to the temple at the time of the morning and evening sacrifice; and, according to the custom of the Jews, offered their prayers and praises while the incense was burning. See Rev. viii. 3. And as the morning

comfort the *faint-hearted*,[2] support[3] the weak, be *of a long suffering disposition towards all.*

leaving off working, and of meddling with other people's affairs; *encourage them who are faint-hearted*, when persecution arises; *support* by your counsel, *them who*, being *weak* in understanding, know not how to direct themselves; *and bear long with all* who err through ignorance.

15 *Take care* that *no one return* evil for evil *to* any *one*, but *always pursue ye what* IS good, both *towards one another*, and *towards all.*

15 By your admonitions, and by the prudent use of the censures of the church, *Take care that none* of your flock *return evil for evil to any one. But* say to them, *Always pursue ye what is good, both towards one another, and towards all:* For to overcome evil with good, is a victory far more noble than any other.

16 *Always* rejoice,[4] Mat. v. 11, 12. Rom. v. 2.

16 Whether you are in prosperity, or in adversity, *always maintain that rational joy*, which the doctrines and promises of the gospel inspire.

17 Pray without ceasing.[5]

17 Sensible of your own wants and weaknesses, and of the infinite power and goodness of God, *pray to him morning and evening*, and embrace every fit opportunity of prayer.

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and evening sacrifice is called the continual burnt-offering, Exod. xxix. 42., they who regularly observed that season of prayer, were said to *pray continually*, and *night and day*. Acts xxvi. 7., *Our twelve tribes instantly serving God night and day*, &c.—But besides outward worship, there is due to God worship also in spirit, consisting in habitually cherishing just conceptions of his character and government; in placing our affections on him as their highest object; in submitting our will to his in all things; and in relying upon him for our happiness, both in prosperity and in adversity. Where these dispositions prevail, the person may be said to pray without ceasing; and to make them habitual, care in performing the outward acts of worship is of great use. Farther, frequently and humbly to ask the assistance and protection of God, and to return him thanks for the blessings we derive from his providence, are duties so natural, and so necessary to our happiness, that one would think no person or family could live in the habitual neglect thereof. And yet how many are there who do so!

18 In every thing give thanks: for this is the will of God in Christ Jesus concerning you.

19 Quench not the Spirit.

20 Despise not prophesyings.

21 Prove all things; hold fast that which is good.

22 Abstain from all appearance of evil.

18 Εν παντι ευχαριστειτε· τουτο γαρ θελημα θεου εν Χριστω Ιησου εις υμας.

19 Το Πνευμα μη σβεννυτε.

20 Προφητειας μη εξουθενειτε.

21 Παντα δοκιμαζετε· το καλον κατεχετε.

22 Απο παντος ειδους πονηρου απεχεσθε.

Ver. 18. *In every thing.* This clause may be translated, *For every thing give thanks.* See Ephes. v. 20. note 1. But the preposition there is υπερ, not εν, as here.

Ver. 19. *Quench not the Spirit.* Here, *the Spirit*, denotes the miraculous gifts which were bestowed on the first Christians, called Heb. ii. 4, *Distributions of the Holy Spirit.*—From this precept, as well as from that to Timothy, *Stir up the gift of God which is in thee*, 2 Tim. i. 6., it appears, that even the miraculous powers might be improved; and that the continuance of them with individuals, depended in a great measure upon the right temper of their minds, and upon the proper use which the spiritual men made of their gifts. The Greek words in which the above-mentioned precepts are expressed, have a relation to those flames of fire, by which the presence of the Spirit was manifested, when he fell on the apostles and brethren, as mentioned Acts ii. 3. For in this passage the banishing of the Holy Ghost is expressed by words, which signify the extinguishing of flame: Το Πνευμα μη σβεννυτε, *Quench not the Spirit.* On the other hand, the strengthening the spiritual gifts, by exercising them properly, by banishing all vicious passions, and by cherishing inward purity, is expressed in words which denote the blowing up of fire into flame. 2. Tim. 1. 6., *I put thee in mind*, αναζωπυρειν το χαρισμα του Θεου, *to stir up the spiritual gift of God which is in thee*, literally, *to stir up as fire the spiritual gift.* Some commentators suppose these precepts have a respect likewise to the ordinary influences of the Spirit, which, without doubt, equally with the extraordinary, are banished by resisting or abusing them, and by indulging sensual, malevolent, worldly dispositions; but are cherished by yielding to their influence, and by cultivating a virtuous temper of mind.

Ver. 20. *Despise not prophesyings.* Μη εξουθενειτε, literally, *do not set at nought.* This precept, in a more general sense, is designed for those who neglect attending the public worship of God, on pretence that they are so wise, or so well instructed, that they can receive little or no benefit from it. But such should consider, that the spiritual life is maintained in the soul, not so much by

18 (Εν παντι) In every thing give thanks;[1] for this is the will of God, *by* Christ Jesus, (*us*, 192.) concerning you.

18 *In every condition*, whether prosperous or adverse, *give thanks* to God, by whose providence all things come to pass; *for this is the will of God*, made known *by Christ Jesus, concerning you.*

19 Quench not the Spirit. [1]. (See Eph. v. 18. note 3.)

19 *Quench not the* gifts of the *Spirit*, by hindering others to exercise them, or by neglecting to exercise them yourselves, or by exercising them with strife and tumult.

20 Despise not prophesying.[1] (See 1 Cor. xiv. 3. note.)

20 *Highly esteem the gift of prophesying*; for it is the most useful of all the spiritual gifts, being that by which the church is edified, exhorted, and comforted.

21 Prove all things.[1] Hold fast[2] that which is good. 1 John iv. 1.

21 Do not believe every teacher pretending to inspiration; but *examine all things* offered to you, comparing them with the doctrines of Christ, and of his apostles, and with the former revelations: *And hold fast that which*, upon examination, *is* found *good.*

22 Abstain from all appearance of evil.

22 *Abstain from all* such actions, as to yourselves, after examination, have an *appearance of evil.*

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new knowledge, as by the recollection of matters formerly known, and by serious meditation thereon.

Ver. 21.—1. *Prove all things.* This precept may have been originally intended for those spiritual men, who had the gift of discerning spirits, and whose office it was to try those who pretended to prophesy, or to speak by inspiration; and to direct the church in their opinion concerning them. Nevertheless, it may well be understood in a more general sense, as requiring Christians in all ages, before they receive any religious doctrine, to examine whether it be consonant to right reason and to the word of God. On this precept, Benson's remark is, "What a glorious "freedom of thought do the apostles recommend! And how con- "temptible in their account is a blind and implicit faith! May "all Christians use this liberty of judging for themselves in mat- "ters of religion, and allow it to one another and to all man- "kind!"

2. Κατεχετε. This word signifies to hold a thing firmly in one's hand. Applied to the mind, it denotes the sincere approbation of a thing, and the close adherence to it.

23 And the very God of peace sanctify you wholly: and *I pray God* your whole spirit, and soul, and body, be preserved blameless unto the coming of our Lord Jesus Christ.

23 Αυτος δε ὁ Θεος της ειρηνης ἁγιασαι ὑμας ὁλοτελεις· και ὁλοκληρον ὑμων τ᾽ πνευμα, και ἡ ψυχη, και το σωμα αμεμπτως εν τῃ παρουσια τ᾽ Κυριȣ ἡμων Ιησȣ Χριστȣ τηρηθειη.

Ver. 23.—1. *Your whole person.* So I have translated, ὁλοκληρον ὑμων, because the word signifies the whole of a thing given by lot; consequently the whole of any thing; and here the whole frame of our nature, our whole person. Accordingly, Chandler has shewed, that this word is applied to a *city*, whose buildings are all standing; and to an *empire*, which hath all its provinces; and to an *army*, whose troops are undiminished by any accident or calamity.

2. *The spirit, the soul, and the body.* The Pythagoreans, Platonists, and Stoics, divided the thinking part of man into *spirit* and *soul*; a notion which they seem to have derived from the most ancient tradition, founded, perhaps, on the Mosaic account of the formation of man, Gen. ii. 7., and therefore it was adopted by the sacred writers. See Whitby's note here, who says, Gassendus and Willis have established this philosophy beyond all reasonable contradiction. But others are of opinion, that as the apostle's design was to teach mankind religion, and not philosophy, he might use the popular language to which the Thessalonians were accustomed, without adopting the philosophy on which that language was founded; consequently, that his prayer means no more, but that they might be thoroughly sanctified, of how many constituent parts soever their nature consisted.

The passage of Genesis above referred runs thus: *The Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul*, that is, *an animal.* The same appellation is given to the beasts, Gen. i. 24., *God said, Let the earth bring forth the living creature*, (Heb. *the living soul*) *after his kind, cattle, &c.* Wherefore, the formation of the animal part of our nature only is described, Gen. ii. 7., the formation of our spiritual part having been formerly declared, Gen. i. 27. *So God created man in his own image. In the image of God created he him: Male and female created he them;* both the male and the female of the human species, created he in the image of God. Moses's account, thus understood, implies, that we have both an animal and an intellectual nature; that in his animal nature, man is the same with the beast. For like the beast he hath a body united to his soul. And as the soul of the beast is the seat of its sensations, and is endowed with appetites and passions, such as anger, hatred, lust, &c. so the soul of man is the

23 And *may the* God of peace *himself* sanctify you wholly; and *may your whole person,*[1] *the spirit, and the soul, and the body,*[2] be preserved *unblameable*, unto the coming of our Lord Jesus Christ.

23 *And* that ye may be enabled to obey this, and every precept of the gospel, *May God, the author of all happiness, sanctify you wholly; and may your whole person, your understanding, your affections, and your actions, be preserved* by God, *without any just cause of blame, until* your trial is finished, through *the coming of our Lord Jesus Christ*, to release you by death.

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seat of his sensations, appetites, and passions. And though his body, in its form, differs from that of a beast, it resembles it in being made out of the ground; its members have a general resemblance to the members of a beast, the bodies of both are nourished by food; they grow to a certain bulk; they continue in their mature state a determined time; after which they gradually decay; and at length die, unless destroyed before by some accident. To the life of both, the presence of the soul in the body is necessary; and to the presence of the soul, it is requisite in both, that the bodily organs, called *vital parts*, be in a fit state for performing their several functions. Such is the life which man enjoys in common with the beast.

Because it hath been commonly supposed that God's words to Adam, *Dust thou art, and to dust thou shalt return*, were spoken to him as an animal, some have inferred, that not his body alone, but his animal soul, was made of the dust, and returned to the dust. And in support of their opinion, they appeal to Solomon's words, Eccles. iii. 18. 19., where he affirms, that the soul both of man and beast is of the dust, and returns to the dust; on which account he calls man a *beast*. Others affirm, that *dust* or matter, however modified and refined, is not capable of sensation, the lowest degree of thought, and far less of imagination, and memory; faculties which the beast seems to partake of in common with man. And therefore, they understand the above expressions as importing, not that the soul of man and beast is material, but that it is mortal; because it is no more contrary to reason that an incorporeal soul should cease to be, than that it should have begun to exist.

But without pretending to determine, whether the soul which man is supposed to have in common with the beast, be material or not, I observe, that although God's words, *Dust thou art, and to dust shalt thou return*, should be meant to import the mortality of Adam's soul, as well as of his body, it will not follow, that there is nothing in man but what was made of dust, and is mortal. Besides an animal soul, the seat of sensation, appetite, passion, memory, &c., man has an higher principle called *Spirit*, the seat

24 Faithful *is* he that calleth you, who also will do *it*.

25 Brethren, pray for us.

26 Greet all the brethren with an holy kiss.

27 I charge you by the Lord, that this epistle be read unto all the holy brethren.

28 The grace of our Lord Jesus Christ *be* with you. Amen.

24 Πιστος ὁ καλων ὑμας, ὃς και ποιησει.

25 Αδελφοι, προσευχεσθε περι ἡμων.

26 Ασπασασθε τες αδελφες παντας εν φιλημματι ἁγιῳ.

27 Ὁρκιζω ὑμας τον Κυριον, αναγνωσθηναι την επιστολην πασι τοις ἁγιοις αδελφοις.

28 Ἡ χαρις τε Κυριε ἡμων Ιησου Χριστου μετα ὑμων. Αμην.

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of intellect, reasoning, and conscience. This appears from Gen. i. 26., *Let us make man in our image:* for the body of man, made of the dust of the ground, can be no part of the image of God. As little can the animal soul which he hath in common with beasts, be any part of that image. This superior principle in man Solomon acknowledgeth. For after describing what man hath in common with beasts, namely, *one breath* of life, he observes that their spirits are different, Eccles. iii. 21.

To comprehend the distinction between *soul* and *spirit*, which the sacred writers have insinuated, the soul must be considered as connected both with the body and with the spirit. By its connection with the body, the soul receives impressions from the senses; and by its connection with the spirit, it conveys these impressions, by means of the imagination and memory, to the spirit as materials for its operations. The powers last mentioned, through their connection with the body, are liable indeed to be so disturbed by injuries befalling the body, as to convey false perceptions to the spirit. But the powers of the spirit not being affected by bodily injuries, it judges of the impressions conveyed to it as accurately as if they were true representations; so that the conclusions which it forms, are generally right.

Ver. 25. *Brethren, pray for us.* This the apostle requested, because whether he considered the prayers of the Thessalonians, as expressions of their earnest desire to have the gospel propagated, or of their good will to him the apostle of Christ; or whether he considered the efficacy of their prayers with God, who to do honour to good men, heareth their prayers in behalf of others, he was sensible that their prayers might be of great use to him. See Col. iv. 3. note 1.

Ver. 27. *I adjure you by the Lord, that this Epistle be read to all the holy brethren.* See Preliminary Essay 2. This being a command to the presidents and pastors of the Thessalonian church, it is evident that this epistle must have been first delivered to them,

24 Faithful is he *who hath called* you; who also will do IT.

24 *Faithful is God who hath called you* into his kingdom, and *who*, having promised to assist you in all your trials, and to sanctify you wholly, *also will do it.*

25 Brethren, pray for us.[1]

25 *Brethren*, sensible of the importance and difficulty of my work as an apostle, I earnestly request you to *pray for me.*

26 *Salute* all the brethren with an holy kiss. (See Rom. xvi. 16. note 1.)

26 *Express your affection towards all your Christian brethren*, in the ordinary manner, *by giving them a kiss*, accompanied with nothing of that criminal love, which many of the Greeks indulge towards their own sex.

27 I *adjure* you BY the Lord, that this epistle be read[1] to all the holy (see Essay iv. 48.) brethren.

27 *I lay you*, who preside in the church at Thessalonica, *under an oath by the Lord's direction, that this epistle be read to all the holy brethren* professing Christianity in your own church, and in all the churches of Macedonia.

28 The grace[2] of our Lord Jesus Christ BE with you. Amen. (See Eph. vi. 24. note 2.)

28 I finish my letter with giving you my apostolical benediction. *May the favour, protection, and assistance of our Lord Jesus Christ*, whose servants ye are, *ever remain with you*, that ye may be approved of him. And in testimony of my sincerity in this, and in all the things written in this epistle, I say *Amen.*

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by his order, although it was inscribed to the Thessalonians in general. The same course, no doubt, he followed, with all his other inspired epistles. They were sent by him to the elders of the churches for whose use they were designed, with a direction that they should be read publicly, by some of their number, to the brethren in their assemblies for worship; and that not once or twice, but frequently, that all might have the benefit of the instructions contained in them. If this method had not been followed, such as were unlearned would have derived no advantage from the apostolical writings: and to make these writings of use to the rest, they must have been circulated among them in pri-

vate; which would have exposed the autographs of the apostle's letters, to the danger of being lost. The practice therefore of the Romish clergy, who do not read the scriptures to the common people in their religious assemblies, or who read them in an unknown tongue, is directly contrary to the apostolical injunctions, and to the primitive practice.—Farther, as the Thessalonian brethren had not been entirely obedient to their spiritual guides, the apostle may have suspected, that their pastors would be afraid to read this epistle publicly, in which a number of them were rebuked, and in which practices were expressly condemned, which many of them still followed. He therefore laid the pastors under an oath, to cause it to be read publicly to all the brethren in their own city, and in the neighbourhood.

A NEW

LITERAL TRANSLATION

OF

ST PAUL'S SECOND EPISTLE

TO THE

THESSALONIANS.

PREFACE.

SECT. I. *Of the Occasion of writing the second Epistle to the Thessalonians.*

FROM the matters contained in this epistle it appears, that the messenger who carried Paul's first letter to the Thessalonians, gave him, when he returned, a particular account of their affairs, (see 2 Thess. iii. 11.), and, among other things, informed him, that many of them thought the day of judgment was to happen in that age; because in his letter the apostle seems to insinuate, that he was to be living on the earth at the coming of the Lord, 1 Thess. iv. 15., *We who are alive and remain unto the coming of the Lord.*—Ver. 17. *Then we who are alive and remain, shall be caught up.*—Chap. v. 4., *But ye are not in darkness, so as that day should, like a thief, lay hold on you.*—Ver. 6. *Therefore, let us not sleep, even as the others; but let us watch and be sober.*—The same person also informed the apostle, that such of the Thessalonians, as thought the coming of Christ and the end of the world at hand, were neglecting their secular affairs, in the persuasion that all business of that sort was inconsistent with the care of their souls: That certain false teachers among the Thessalonians pretended to have a revelation of the Spirit, importing

that the day of judgment was at hand: That others affirmed they were sent by the apostle to declare the same things by word of mouth: nay, That a forged letter had been handed about in Thessalonica, as from him, to the same purpose.—An error of this kind being exceedingly prejudicial to society, it was necessary to put a stop to it immediately: and the rather, that being imputed to Paul, it was utterly subversive of his apostolical character and inspiration. The state, therefore, of the Thessalonians was no sooner made known to the apostle, than he wrote to them this second epistle: in which, as in the former, Silas and Timothy joined him, to shew that they were of the same sentiments with him concerning that momentous affair.

The foregoing account of the occasion and design of writing the second epistle to the Thessalonians, is taken from chap. ii. 1, where the apostle besought the Thessalonians, *with relation to the coming of Christ, and their gathering together around him* (described in his former epistle, chap. iv. 14—18.), not to give the least heed to any teacher, pretending to a revelation of the Spirit, who affirmed that the day of Christ was at hand; or who brought any verbal message or letter to that purpose, as from him. The whole was a falsehood, wickedly framed. And to convince them that it was a falsehood, he assured them in the most express terms, that before the day of the Lord there will be a great apostasy in the church; that the man of sin is to be revealed; that he will oppose and exalt himself above every one who is called God, or who is an object of worship; and that he will sit, or continue a long time, in the church, as God. Then he put this question to the Thessalonians, ver. 5., *Do ye not remember, that when I was yet with you, I told you these things?* So that if they had recollected the apostle's discourses, they would easily have perceived the falsehood of the things, which the deceivers pretended to inculcate as a message from him.—The chief design, therefore, of this epistle, was to convince the Thessalonians, that the apostle and his assistants did not entertain the opinion imputed to them, that the coming of the Lord and the day of judgment were to happen in their lifetime: and to foretell the rise and progress of the *mystery of iniquity*, together with the coming and destruction of the *Man of Sin*; that the faithful,

being forewarned, might not be surprised at these events, when they took place in the church.

Sect. II. *Of the Time and Place of writing the second Epistle to the Thessalonians.*

Paul's second epistle to the Thessalonians is thought, by the best critics and chronologers, to have been written from Corinth, during his first abode in that city. For the error it was designed to correct, being of a most pernicious nature, as shall be shewed immediately, and requiring a speedy remedy, it is natural to suppose the apostle would write it as soon as possible, after the messenger who carried his former letter returned, and gave him an account of the disorders which prevailed among the Thessalonians.—That the apostle wrote this second letter not long after the first, seems probable for this reason also, that Timothy and Silvanus, who joined him in his first letter, were still with him, and joined him in the second. And seeing in this epistle he desired the brethren to *pray that he might be delivered from brutish* and *wicked men*, chap. iii. 2., it is probable he wrote it soon after the insurrection of the Jews at Corinth, in which they dragged him before Gallio the proconsul of Achaia, and accused him of *persuading men to worship God contrary to the law*, Acts xviii. 13. It seems the ignorance and rage of the unbelieving Jews had made such an impression upon the apostle's mind, that he was afraid of encountering them again: and therefore he begged the Thessalonians to pray that God would deliver him from all such furious bigots, who, though they professed to believe in the true God, shewed, by their actions, that they were destitute of every good principle whatsoever.—This epistle, therefore, being written at Corinth, soon after the former, we cannot be much mistaken in supposing that it was dated *A. D. 52.* in the end of the twelfth, or in the beginning of the thirteenth year of the reign of Claudius, the successor of Caius.

On supposition that this is the true date of the epistle. Grotius, who makes the emperor Caius *the man of sin*, and Simon Magus *the wicked one*, whose coming is foretold, 2 Thess. ii., hath fallen into a gross error; as hath Hammond likewise,

who makes Simon Magus the *man of sin* and *the wicked one.* From the history of the Acts we know, that Simon had of a long time bewitched the Samaritans with his sorceries, when Philip preached the gospel to them. After leaving Samaria he went, according to Grotius and Hammond, to Rome, and was honoured as a god, in the beginning of the reign of Claudius. Now, seeing in the second epistle to the Thessalonians, which was written in the end of the reign of Claudius, the revelation of the man of sin is spoken of as an event to happen in some future period, it is plain that neither Caius, who was then dead, nor Simon, who is said to have revealed himself at Rome, as a god, in the beginning of the reign of Claudius, can be *the man of sin* and *wicked one,* whose *coming* and *revelation* are foretold in that epistle.

Sect. III. *Shewing that none of the Apostles believed the Day of Judgment was to happen in their Lifetime.*

Grotius, Locke, and others, have affirmed, that the apostles of Christ believed the end of the world was to happen in their time; and that they have declared this to be their belief in various passages of their epistles. But these learned men, and all who join them in that opinion, have fallen into a most pernicious error. For thereby they destroy the authority of the gospel revelation, at least so far as it is contained in the discourses and writings of the apostles; because if they have erred in a matter of such importance, and which they affirm was revealed to them by Christ, they may have been mistaken in other matters also, where their inspiration is not more strongly asserted by them than in this instance. In imputing this mistake to the apostles, the deists have heartily joined the learned men above mentioned; because a mistake of this sort effectually overthrows the apostles' pretensions to inspiration. It is therefore necessary to clear them from so injurious an imputation.

And, first, with respect to Paul, who was an apostle of Christ, and Silvanus, who was a prophet and chief man among the brethren, and Timothy, who was eminent for his spiritual gifts, I observe, that the epistle under our consideration, af-

fords the clearest proof that these men knew the truth concerning the coming of Christ to judge the world. For in it they expressly assured the Thessalonians, That the persons who made them believe the day of judgment was at hand, were deceiving them: That before the day of judgment, there was to be a great apostasy in religion, occasioned by the man of sin, who at that time was restrained from shewing himself, but who was to be revealed in his season: That when revealed, he will *sit*, that is, remain a long time in the church of God, as God, and shewing himself that he is God: And that afterwards he is to be destroyed. Now, as these events could not be accomplished in the course of a few years, the persons who foretold that they were to happen before the coming of Christ, certainly did not think the day of judgment would be in their lifetime. And, as for the expressions in the former epistle, which have been thought to imply that Paul believed the day of judgment at hand, we have shewed in note 1. on 1 Thess. iv. 15., that they are mere rhetorical forms of expression, which ought not to have been made the foundation of a doctrine of this magnitude. Besides, St Paul, Rom. xi. 23. —36., by a long chain of reasoning having shewed, that after the general conversion of the Gentiles, the Jews in a body are to be brought into the Christian church, can any person be so absurd as to persevere in maintaining, that this apostle believed the end of the world would happen in his own lifetime?

Next, with respect to the apostle Peter, I think it plain, from the manner in which he hath spoken of the coming of Christ, that he knew it was at a great distance; 2 Pet. iii. 3., *Knowing this first, that scoffers will come in the last of the days, walking after their own lusts:* 4. *And saying, where is the promise of his coming? For from the time the fathers fell asleep, all things continue as at the beginning of the creation.* 8. *But this one thing, let it not escape you, beloved, that one day is with the Lord as a thousand years, and a thousand years as one day.* 9. *The Lord who hath promised, doth not delay, in the manner some account delaying.* Now, seeing Peter hath here foretold, that in the last age, the wicked will mock at the promise of Christ's coming, on account of its being long delayed; and from the stability and regularity of the course of nature, during so many ages, will argue that there is no probability that

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the world will ever come to an end; it is evident that he knew the coming of Christ to judgment was at a very great distance, at the time he wrote that epistle.

The same may be said of James. For in the hearing of the apostles, elders, and brethren, assembled in the council of Jerusalem, he quoted passages from the Jewish prophets, to shew, that all the Gentiles were, in some future period, to seek after the Lord, Acts xv. 17. But if James looked for the general conversion of the Gentiles, he certainly could not imagine the end of the world would happen in his time.

Lastly, the apostle John, in his book of the Revelation, having foretold a great variety of important events, respecting the political and religious state of the world, which could not be accomplished in a few years, but required a series of ages to give them birth, there cannot be the least doubt that he likewise knew the truth concerning his master's second coming. And therefore, to suppose that he imagined the day of judgment was to happen in his own lifetime, is a palpable mistake.

Upon the whole, seeing the apostles, and other inspired teachers of our religion, certainly knew that the coming of Christ to judgment was at a great distance, every impartial person must be sensible they have been much injured, not by the enemies of revelation alone, but by some of its friends; who, upon the strength of certain expressions, the meaning of which they evidently misunderstood, have endeavoured to persuade the world that the apostles ignorantly believed the day of judgment was at hand. These expressions may all be applied to other events, as shall be shewed in the next section; and therefore they ought to be so applied; because candour requires that sense to be put on an author's words, which renders him most consistent with himself.

SECT. IV. *Different Comings of Christ are spoken of in the New Testament.*

In this Article I propose to shew, that there are other comings of Christ spoken of in scripture, besides his coming to judgment; and that there are other things besides this mundane system, whose end is there foretold; and that it is of these

other matters the apostles speak, when they represent the *day of their master*, and the *end of all things*, as at hand.

1. First then, in the prophetic writings of the Jews, (2 Sam. xxii. 10.—12. Psal. xcvii. 2.—5. Isa. xix. 1.) great exertions of the divine power, whether for the salvation or destruction of nations, are called *the coming*, *the appearing*, *the presence of God*. Hence it was natural for the apostles, who were Jews, to call any signal and evident interposition of Christ, as governor of the world, for the accomplishment of his purposes, *his coming*, and *his day*. Accordingly, those exertions of his power and providence, whereby he destroyed Jerusalem and the temple, abrogated the Mosaic institutions, and established the gospel, are called by the apostles, *his coming* and *day*: not only in allusion to the ancient prophetic language, but because Christ himself in his prophecy concerning these events, recorded Matt. xxiv., hath termed them *the coming of the Son of Man*, in allusion to the following prophecy of Daniel, of which his own prophecy is an explication; Dan. vii. 13., *I saw in the night visions, and, behold, one like the Son of Man came with the clouds of heaven, and came to the Ancient of Days, and they brought him near before him.* 14. *And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed.* This prophecy, the Jewish doctors with one consent interpreted of their Messiah, and of that temporal kingdom which they expected was to be given him. Farther, they supposed he would erect that temporal kingdom by great and visible exertions of his power, for the destruction of his enemies. But they little suspected, that themselves were of the number of those enemies whom he was to destroy; and that his kingdom was to be established upon the ruin of their state. Yet, that was the true meaning of *the coming of the Son of Man in the clouds of heaven.* For while the Jewish nation continued in Judea, and observed the institutions of Moses, they violently opposed the preaching of the gospel, by which Messiah was to reign over all people, nations, and languages. Wherefore, that the everlasting kingdom might be effectually established, it was necessary that Jerusalem and the Jewish state should be destroyed by the Ro-

man armies. Now, since our Lord foretold this sad catastrophe, in the words of the prophet Daniel, Matt. xxiv. 30., *they shall see the Son of Man coming in the clouds of h[eaven] with power and great glory;* and, after describing every particular of it with the greatest exactness, seeing he told his disciples, ver. 34., *This generation shall not pass till all these things be fulfilled;* can there be any doubt that the apostles (who, when they wrote their epistles, certainly understood the true import of this prophecy,) *by their master's coming*, and by *the end of all things*, which they represent as at hand, meant his coming to destroy Jerusalem, and to put an end to the institutions of Moses? It is no objection to this, that when the apostles heard Christ declare, *There shall not be left here one stone upon another, that shall not be thrown down*, they connected the end of the world, or age, with that event. Matt. xxiv. 3., *Tell us when shall these things be, and what shall be the sign of thy coming, και συντελειας του αιωνος, and of the end of the age.* For, as the Jewish doctors divided the duration of the world into three ages; the age before the law, the age under the law, and the age of the Messiah; the apostles knew that the age under the law was to end when the age under Messiah began. And therefore, by the *end of the age*, they meant, even at that time, not the end of the world, but the end of the age under the law, in which the Jews had been greatly oppressed by the heathens. And although they did not then understand the purpose for which their master was to come, nor the true nature of his kingdom, nor suspect that he was to make any change in the institutions of Moses; yet when they wrote their epistles, being illuminated by the Holy Ghost, they certainly knew that the institutions of Moses were to be abolished, and that their master's kingdom was not a temporal, but a spiritual dominion, in which all people, nations, and languages, were to be governed, not by external force, but by the operation of truth upon their minds, through the preaching of the gospel.

Farther, that the apostles, by *the coming* of Christ, which they represented as at hand when they wrote their epistles, meant his coming to establish his spiritual kingdom over all people, nations, and languages, and not his coming to put an end to this mundane system, is evident from what Christ him-

self told them, Matt. xvi. 28., *There be some standing here, who shall not taste of death, till they see the Son of Man coming in his kingdom.* And, agreeably to this account of the coming of Christ, and of the end of all things, I observe, that every passage of their epistles, in which the apostles have spoken of these things as at hand, may, with the greatest propriety, be interpreted of Christ's coming to establish his everlasting kingdom over all people, nations, and languages, by destroying Jerusalem, putting an end to the law of Moses, and spreading the gospel through the world. Thus, 1 Cor. x. 11., *These things—are written for our admonition, upon whom,* τὰ τέλη τῶν αἰώνων, *the ends of the ages are come,* means, the end of the age under the law, and the beginning of the age under the Messiah.—Philip. iv. 5., *Let your moderation be known to all men: the Lord is nigh;* namely, to destroy the Jews, your greatest adversaries.—Heb. ix. 26., *But now, once* ἐπὶ συντελείᾳ τῶν αἰώνων, *at the conclusion of the ages,* the Jewish jubilees, *he hath been manifested to abolish sin-offering by the sacrifice of himself.*—Heb. x. 25., *Exhorting one another daily, and so much the more, as ye see the day approaching:* the day of Christ's coming to destroy Jerusalem and the Jewish state.—Ver. 37. *For yet a very little while, and he who is coming will come, and will not tarry.*—James v. 7., *Wherefore, be patient, brethren, unto the coming of the Lord.*—Ver. 8. *Be ye also patient: strengthen your hearts, for the coming of the Lord* to destroy the Jews, your persecutors, *draweth nigh.*—Ver. 9. *Behold, the Judge standeth before the door.*—1 Pet. iv. 7., *The end of all things,* the end of Jerusalem and of the temple, and of all the Mosaic institutions, *hath approached. Be ye therefore sober, and watch unto prayer.*—1 John ii. 18., Young *children, it is the last hour* of the Jewish state; *and, as ye have heard* from Christ, in his prophecy of the destruction of Jerusalem, *that the antichrist cometh, so now there are many antichrists; whence we know that it is the last hour* of the Jewish state.

2. There is another coming of Christ spoken of by the apostles, different likewise from his coming to judge the world, and to put an end to the present state of things; namely, his coming to destroy *the man of sin,* 2 Thess. ii. 8., *whom the Lord will consume by the breath of his mouth, and will render ineffectual by the bright shining of his coming.* This singular

event, which will contribute greatly to the honour of God, and to the good of his church, being to be accomplished by a visible and extraordinary interposition of the power of Christ in the government of the world, is, agreeably to the Scripture style, fitly called *the coming of the Lord; and the bright shining of his coming.* But this coming is no where in Scripture said to be at hand.

3. There is likewise *a day,* or *coming of Christ,* spoken of by Paul, different from his coming to judgment, and from both the former comings. I mean, his releasing his people from their present trial, by death. 1 Cor. i. 8., *He also will confirm you until the end without accusation, in the day of our Lord Jesus Christ.*—Philip. i. 6., *He who hath begun in you a good work, will be completing it until the day of Jesus Christ.*—1 Thess. v. 23., *May your whole person, the spirit, and the soul, and the body, be preserved unblameable, unto the coming of our Lord Jesus Christ.* It is true, the release of Christ's servants from their present trial by death is accomplished, for the most part, by no extraordinary display of his power: yet it is fitly enough called his *day* and *coming;* because by his appointment all men die, and by his power each is carried to his own place after death. Besides, his servants in particular, being put on their duty like soldiers, must remain at their several posts, till released by their commander; and when he releases them, he is fitly said to come for that purpose.

4. Besides all these, there is a day, or *coming of the Lord* to judge the world, and to put an end to the present state of things. This coming, Christ himself hath promised, Matt. xvi. 27., *The Son of Man shall come in the glory of his Father, with his holy angels; and then shall he reward every man according to his work.* Now, this being a real personal appearing of Christ in the body, it is more properly than any other of his comings called *the day* and *coming of Christ.* And the purposes of it being more important than those of his other comings, the exertions of his power for accomplishing them will be most signal and glorious. On that occasion likewise, he will appear in far greater majesty than formerly. For whereas, during his first abode on earth, his dignity and perfections were in a great measure concealed under the veil of his human nature, at his second coming, his glory as the image

of the invisible God, and as having all the fulness of the Godhead dwelling in him bodily, will be most illustriously displayed, by his raising the dead, judging the world, destroying the earth, punishing his enemies, and rewarding his servants.—Hence this coming is, with great propriety, termed *the revelation of Jesus Christ:* and *the day* of his revelation, when he shall be *glorified in his saints and admired of all them who believe.*

Thus it appears, that when the apostles wrote, there were four comings of Christ to happen: three of them figurative, but the fourth a real personal appearance; that these different comings are frequently spoken of in Scripture; and that, although the coming of Christ to destroy Jerusalem, and to establish his everlasting kingdom, be represented by the apostles as then at hand, no passage from their writings can be produced, in which his personal appearance to judge the world is said, or even insinuated, to be at hand. The truth is, if the different comings of Christ are distinguished, as they ought to be, we shall find, that the apostles have spoken of each of them according to truth; and that the opinion which infidels are so eager in maintaining, and which some Christians have unadvisedly espoused, to the great discredit of the inspiration of the apostles, as if they believed the day of judgment was to happen in their lifetime, hath not the least foundation in Scripture.

CHAP. I.

View and Illustration of the Things contained in this Chapter.

IT seems, the messenger who carried the apostle's first letter to the Thessalonians had informed him, that they were exceedingly strengthened by it, and bare the persecution, which still continued as violent as ever, with admirable constancy.—This good news was so acceptable to Paul and his assistants, that they began their second letter with telling the Thessalonians, they thought themselves bound to return thanks to God for their increasing faith and love, ver. 3.—And that they boasted of their faith and patience in all the persecutions which they endured, to other churches, ver. 4. (probably the churches of Achaia,) in expectation, no doubt, that their example would have a happy influence on these churches, in leading them to exercise the like faith and patience under sufferings.—And, for the encouragement of the suffering Thessalonians, the apostle observed, that their behaviour under persecution demonstrated God's righteousness in having called them, notwithstanding they were of the Gentile race, into the gospel dispensation, ver. 5.—Yet it was just in God to punish their Jewish persecutors, by sending tribulation upon them, ver. 6.—while

OLD TRANSLATION.

CHAP. I. 1 Paul, and Silvanus, and Timotheus, unto the church of the Thessalonians in God our Father, and the Lord Jesus Christ:

2 Grace unto you, and peace, from God our Father, and the Lord Jesus Christ.

3 We are bound to thank God always for you, brethren, as it is meet, because that your faith groweth exceedingly, and the charity of every

GREEK TEXT.

1 Παυλος και Σιλϐανος και Τιμοθεος τη εκκλησια Θεσσαλονικεων εν Θεω πατρι ἡμων, και Κυριω Ιησυ Χριστω.

2 Χαρις ὑμιν και ειρηνη απο Θυ πατρος ἡμων, και Κυριυ Ιησυ Χριστυ.

3 Ευχαριστειν οφειλομεν τω Θεω παντοτε περι ὑμων, αδελφοι, καθως αξιον εστιν, ὁτι ὑπεραυξανει ἡ πιστις ὑμων, και πλε-

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Ver. 1, *God our Father.* God is the Father of all mankind, by creation: and of them who believe, by regeneration: and that whether they be Jews or Gentiles.

he was to bestow on the Thessalonians, a share in his rest, along with the believing Jews, when Christ will return from heaven with his mighty angels, ver. 7.—to punish all who know not God, and who obey not the gospel of his Son, ver. 8.—with everlasting destruction, by flaming fire issuing from his presence, ver. 9.—The apostle adds, that, at the judgment of the world, Christ will be glorified by the ministry of the angels, who shall put his sentences in execution, and be admired by all who believe, and among the rest, by the Thessalonians, ver. 10.—And in this persuasion, he always prayed that the behaviour of the Thessalonians might be such as would induce God to judge them worthy of the gospel, whereby they were called to eternal life; and also to perfect in them the work of faith with power, ver. 11.—That, on the other hand, the name of the Lord Jesus Christ might be glorified through them, by their persevering in the faith of the gospel, even when persecuted; and, on the other, that they might be glorified through him, by the virtues which they were enabled to exercise, in a degree proportioned to the grace of God, and of Christ, bestowed upon them; for these virtues would excite in the minds of their persecutors, the highest admiration of their character, ver. 12.

NEW TRANSLATION.

CHAP. I. 1 Paul, and Silvanus, and *Timothy*, *to* the church of the Thessalonians, *WHICH IS* in God our father, and *IN* the Lord Jesus Christ.

2 Grace *BE to* you, and peace from God our Father, and *FROM* the Lord Jesus Christ.

3 We are bound to thank God always *con-*

COMMENTARY.

CHAP. I. 1 *Paul and Silas, and Timothy, to the church of the Thessalonians, which is in* subjection to the true *God our Father*, whereby it is distinguished from an assembly of idolatrous Gentiles, *and in* subjection *to the Lord Jesus Christ*, whereby it is distinguished from a synagogue of unbelieving Jews.

2 *May virtuous dispositions be* multiplied *to you, with complete happiness from God our* common *Father*, and *from the Lord Jesus Christ*, by whom the Father dispenses these blessings to men.

3 *We*, who, in our former letter, (iii. 12.) prayed the Lord to fill you

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Ver. 3. *Your faith groweth exceedingly.* This teaches us, not to satisfy ourselves with a general belief that the gospel is from God, nor with a superficial view of its doctrines and precepts. Our per-

one of you all toward each other aboundeth;

4 So that we ourselves glory in you in the churches of God, for your patience and faith in all your persecutions and tribulations that ye endure;

5 *Which is* a manifest token of the righteous judgment of God, that ye may be counted worthy of the kingdom of God, for which ye also suffer:

6 Seeing *it is* a righteous thing with God to recompense tribulation to them that trouble you;

7 And to you who are troubled rest with us, when

ουαζει ἡ αγαπη ἑνος ἑκασε παντων ὑμων εις αλληλες·

4 Ὡσε ἡμας αυτες εν ὑμιν καυχασθαι εν ταις εκκλησιαις τ Θε, ὑπερ της ὑπομονης ὑμων και πιτεως εν πασι τοις διωγμοις ὑμων, και ταις θλιψεσιν αἱς ανεχεσθε·

5 Ενδειγμα της δικαιας κριτεως τ Θε, εις το καταξιωθηναι ὑμας της βασιλειας τ Θε, ὑπερ ἡς και πασχετε.

6 Ειπερ δικαιον παρα Θε ανταποδεναι τοις θλιβουσιν ὑμας θλιψιν·

7 Και ὑμιν τοις θλιβομενοις ανεσιν μεθ' ἡμων, εν τη απο-

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suasion of the divine original of the gospel should grow in strength daily, and our views of its doctrines and precepts ought to become more clear and extensive. For, as all the virtues derive their life and operation from faith, the stronger our faith is, the greater our virtue will be. In this light, it is of the utmost importance frequently to review the evidences of the gospel, that we may thereby strengthen our faith; and to search the scriptures daily, for the purpose of improving our views of the doctrines and precepts of our religion.

Ver. 4. *We ourselves boast of you, to the churches of God.* This passage shews us, what is the occasion of joy to faithful ministers: It is the faith, and piety, and charity, and patience, and constancy, of the churches in which they minister.—As Benson observes, the apostle's address here is admirable. He excited the emulation of other churches by boasting of the Thessalonians to them. And he quickened the Thessalonians by telling them how much he had praised them, in the hearing of the churches.

Ver. 5.—1. *Righteous judgment of God.* It is a proof that God hath judged justly and impartially, in bestowing the gospel upon you, and that he knows the hearts of men.

2. *Worthy of the kingdom of God.* So the gospel is called by our Lord. Matth xii. 28., *The kingdom of God is come to you.* The apostle calls the gospel dispensation, *the kingdom of God,* in allusion to Dan. ii. 44., *In the days of these kings shall the God of heaven set up a kingdom which shall never be destroyed.* See ver. 11. note 1.

cerning you, brethren, as *is fit, because your* faith groweth exceedingly,[t] and the *love* of every one of you all towards each other aboundeth;

with faith and love, *are bound to thank God always concerning you, brethren, as is fit; because,* agreeably to our prayers, *your faith* in the gospel *groweth exceedingly,* notwithstanding the persecution which ye suffer, *and because the love of every one of you all towards one another aboundeth;*

4 So that we ourselves *boast of* you, (εν, 163.) *to* the churches of God,[1] *on account of* your patience and faith, in all your persecutions and *afflictions, which* ye *sustain.*

4 *So that we ourselves boast of you, to the churches of God,* planted by us in these parts, *on account of your* singular *patience and faith, under all the persecutions, and* under all *the afflictions which ye sustain,* whether from your own countrymen, or from the unbelieving Jews in your city.

5 *THIS* IS *a proof* of the righteous judgment[x] of God, (εις το, 154.) *in* that ye *were* counted worthy of the kingdom of God,[2] for which ye *even* suffer.

5 *This* your exemplary faith and patience under persecution, we told the churches, *is a demonstration of the righteous judgment of God, who counted you* Gentiles *worthy of the kingdom of God,* into which he hath called you (1 Thess. ii. 12.), and *for which ye even suffer.*

6 (Επιε, 137.) *Notwithstanding*[z] IT IS *just* with God to *give in return, affliction* to them *who afflict* you;

6 *Notwithstanding* God is justified by your patience in suffering. *He reckons it right to give in return affliction to them who afflict you.* This I declare, to terrify your persecutors;

7 And to you *the afflicted* (ανεσιν) rest[1] with us, when the Lord Jesus

7 *And* to comfort you who suffer, I add, that God reckons it right, to give *to you* Gentiles *who are afflict-*

Ver. 6. *Notwithstanding it is just.* The meaning is, Notwithstanding by the persecution which ye endure, the righteousness of God's judgment, in counting you worthy of his kingdom, is demonstrated, yet it is just with God to punish them, &c.

Ver. 7. *Rest with us,* ΑΝΕΣΙΝ, *relaxation.* The apostle does not mean relaxation from persecution. The believing Jews had no relaxation in that sense, any more than the believing Gentiles. But he means, relaxation from the troubles of this life at death, and the enjoyment of eternal rest, the rest of God, along with the believing Jews.

the Lord Jesus shall be revealed from heaven with his mighty angels,

8 In flaming fire, taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ:

ἀλλυψει τε Κυριε Ιησε απ' ερανε μετ' αγγελων δυναμεως αὐτε,

8 Εν πυρι φλογος, διδοντος εκδικησιν τοις μη ειδοσι Θεον, και τοις μη ὑπακεουσι τω ευαγγελιω τε Κυριε ἡμων Ιησε Χριςε.

Ver. 8.—1. *Inflicting punishment with flaming fire.* So διδοντος εκδικησιν literally signifies. See 1 Pet. ii. 14., where εκδικησιν is translated *punishment.* Some are of opinion, that εν πυρι φλογος, should be joined with the last clause of the preceding verse, thus: *shall be revealed from heaven in flaming fire.* But the construction I have adopted, is more suitable to the design of Christ's second coming, which is to comfort the righteous, as well as to punish the wicked. Besides, the Syriac translator hath, *Qui sumet ultionem in vehementia ignis.*—Πυρι φλογος, *the fire of flame,* is an Hebraism which denotes, that the fire which is to destroy the wicked, shall burn fiercely, so as to occasion a great light.

2. *And who obey not the gospel.* The belief of the gospel is often termed by Paul *the obedience of faith;* because God hath commanded men to believe the gospel. Hence Christ told the Jews, John vi. 29., *This is the work of God, that ye believe on him whom he hath sent.* Hence also *faith* is called *a work,* 1 Thess. i. 3., *your work of faith.*—In this clause the apostle seems to have had the unbelieving Jews in his eye, and all who, like them, obstinately and maliciously oppose the gospel.

To understand this account of the punishment of the wicked, we must recollect, that after the judgment *the righteous are to be caught up,* from the earth, *in clouds, to join the Lord in the air,* 1 Thess. iv. 17., consequently that the wicked are not to be caught up, but are to be left on the earth. And in regard the apostle assures us that the present earth *is safely preserved by the word* (command) *of God, and kept for fire against the day of judgment, and perdition of ungodly men,* 2 Pet. iii. 7., it follows, that the wicked, both those who were raised from the dead, and those who were alive on the earth at the coming of Christ, shall begin to suffer the punishment due to them, in the flames of the conflagration. This is what Paul likewise declares in this 8th verse; and John, Rev. xxi. 8., where he tells us, that the wicked shall *be cast into the lake which burneth with fire and brimstone, which is the second death.* Farther, to this punishment of the wicked in the general conflagration Peter plainly alludes, 2 Ep. ii. 6., where, speaking of the destruction of Sodom and Gomorrah by fire, he says, they were *made* ὑποδυγμα, *an example to those who afterwards would live ungodly;* an example of that dreadful punishment by fire which God will inflict on the

shall be revealed from heaven, with (αγγελων δυναμεως, 18.) his mighty angels;

8 *Inflicting punishment* (ιν, 162.) *with* flaming fire,[1] on them *who* know not God, and *on them who* obey[2] not the gospel of our Lord Jesus Christ.

ed, eternal happiness *with us* Jews, *when the Lord Jesus shall be revealed*, as the Son of God, by coming *from heaven with his mighty angels*;

8 *Inflicting punishment with flaming fire, on the heathens who do not acknowledge* God, but worship idols; *and on them who believe not the gospel of our Lord Jesus Christ*, when preached to them; or who, though they profess to believe it, obey not its precepts.

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wicked at the day of judgment. And, seeing it is said here, ver. 9. *They shall suffer punishment, even everlasting destruction from the presence of the Lord, and from the glory of his power*, it is probable that the fire which is to burn the earth, with the wicked left thereon, will issue from the luminous cloud with which the Lord will be surrounded; even as the fire which devoured Nadab and Abihu, Lev. x. 2. Heb., *went out from the presence of the Lord*; that is, from the pillar of fire by which God manifested his presence among the Israelites in the wilderness.—The fiery cloud with which Christ is to be surrounded when he judgeth the world, is, for the same reason, called *his presence*. See ver. 9. note 2.—It is also called *the glory of his power*, because it is a token of the great power with which the Father hath invested him, as lord and judge of the world. In the description which the apostle Peter, 2 Epist. iii. 10, 11, 12, hath given of the burning of the earth, we have an account of the order in which it will proceed. It is to begin with *the heavens*, or air which surrounds the earth; and by the burning of the heavens, or air, the earth is to be set on fire, ver. 10., and the meteors therein, burning furiously, shall be dissolved: and, ver. 10., the flames spreading themselves around, the earth and the works thereon shall be utterly burnt; and the burning penetrating to the centre, the earth shall be dissolved as well as the air; and the elements of which all things are composed shall be melted, or reduced to an homogeneous mass of liquid fire, which will either continue burning, or be extinguished in order to a renovation, as it pleaseth God.

Seeing the fire in which the wicked are to be punished, is called by our Lord, Matth. xxv. 41., *fire prepared for the devil and his angels*, may it not be inferred, that these malicious spirits also are to be burnt in the flames of the conflagration? Of this punishment they may be capable, if, as some suppose, they are united to æthereal bodies of such a texture as to be affected by fire. The other particulars concerning the fallen angels, mentioned in scripture, seem to agree with this account of their punishment. For example, we are told, Ephes. ii. 2., that they have their habitation

9 Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power;

10 When he shall come to be glorified in his saints, and to be admired in all them that believe (because our testimony among you was believed) in that day.

9 Οἵτινες δίκην τίσουσιν ὀλέθρον αἰώνιον, ἀπὸ προσώπου τοῦ Κυρίου, καὶ ἀπὸ τῆς δόξης τῆς ἰσχύος αὐτοῦ·

10 Ὅταν ἔλθῃ ἐνδοξασθῆναι ἐν τοῖς ἁγίοις αὐτοῦ, καὶ θαυμασθῆναι ἐν πᾶσι τοῖς πιστεύσασιν, (ὅτι ἐπιστεύθη τὸ μαρτύριον ἡμῶν ἐφ' ὑμᾶς) ἐν τῇ ἡμέρᾳ ἐκείνῃ.

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at present *in the air*. And, as the air is a dark abode, in comparison of the region of light which they left, they are said to be confined, 2 Pet. ii. 4., *with chains of darkness in order to judgment*. In like manner Jude tells us, ver. 6., that *they are kept in everlasting chains, under darkness*, (the darkness of this world, Ephes. vi. 12.), *unto the judgment of the great day*. The devil, therefore, and his angels, being imprisoned in our atmosphere, and the day of judgment being the time expressly fixed by Jude for their judgment and punishment, do not these circumstances authorise us to believe, that when the heavens or atmosphere of air surrounding this earth is set on fire, these malicious spirits shall be burnt in their prison-house, even as the wicked shall be burnt on the earth, where they are to be left? So that our Lord's sentence is to be understood literally of the devil and his angels, as well as of the wicked; and that the effect of this burning upon both, will be the utter destruction of their bodies, without any hope of their ever regaining new bodies; while their spirits, surviving the destruction of their bodies as long as it shall please God, shall be made unspeakably miserable by their own thoughts, without any enjoyment whatever to alleviate the bitterness of their most melancholy state. These things are all so terrible, that the sound of them, though distant, should awaken, even those who are most sunk in wickedness and insensibility.

Ver. 9.—1. *Everlasting destruction*, ὀλέθρος, properly signifies that destruction of the animal life which is called *death*; but is no where used to denote the extinction of the thinking principle. When, therefore, the wicked are said to be punished with everlasting destruction from the presence of the Lord, it cannot from that expression be certainly inferred that they are to be annihilated; but that they are to lose the animal life, which some of them possessed who were alive on the earth at Christ's coming to judgment, and which the rest regained by the resurrection of their body, in order that they might be judged and punished in the body. Agreeably to this supposition, the punishment of the wicked, cast into the lake which burneth with fire and brimstone, is called *the second*

9 (οἵτινες, 67.) *These shall suffer punishment, EVEN* everlasting destruction,[1] from the presence[2] of the Lord, and from the glory of his power,

10 *In that day,*[1] when he shall come to be glorified (ἐν, 167.) *through* his saints,[2] and to be admired *by all the believers;*[3] *AND BY YOU,* because our testimony[4] was believed (ἐφ' 189.) *by*[5] *you.*

9 *These* wicked men, being raised from the dead, *shall suffer punishment, even everlasting destruction,* by fire issuing *from the presence of the Lord;* the fiery cloud by which the presence of the Lord will be rendered illustrious; *and from that glorious token of his power* as judge.

10 This punishment shall fall on the wicked, *in that day when Christ shall come* from heaven the second time, not to be despised and crucified, but *to be glorified through* the ministry of *his holy angels,* who will put his sentences in execution, *and to be* exceedingly *admired by all the believers,* on account of his justice and power; *and* among the rest, *by you* Thessalonians, *because our testimony* concerning Jesus *was believed by you.*

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death, Rev. xx. 14, 15., to intimate, that as the soul or thinking principle in men, is not destroyed in the first death or destruction of the body, so neither is it to be extinguished by the destruction of the body in the general conflagration; which therefore is fitly called *the second death.* And, seeing the wicked shall never be delivered from this second death, by any new resurrection, it is properly termed *everlasting destruction.* Nevertheless, whether an end is to be put to their misery; and at what period, or in what manner it is to be ended, is not revealed, and rests with God alone to determine.

2. *From the presence of the Lord.* The luminous cloud with which the Lord will be surrounded when he comes to judge the world, is called προσωπον, *his face,* or *presence,* because thereby his presence, when he comes to judge the world, will be manifested, as the presence of God was manifested at Sinai by a cloud, whose appearance was like *devouring fire,* Exod. xxiv. 17. See 2 Pet. i. 17. note 2.

Ver. 10.—1. *In that day.* The words, ἐν ἡμέρᾳ ἐκείνῃ, are placed in the end of the verse by a trajection usual in Paul's writings. But in construction, they must be read in the beginning of the sentence, to render the translation clear. The apostle's meaning is, They who know not God, &c. shall be punished with everlasting destruction, in that day when Christ shall come to be admired by be-

11 Wherefore also we pray always for you, that our God would count you worthy of *this* calling, and fulfil all the good pleasure of *his* goodness, and the work of faith with power;

12 That the name of our Lord Jesus Christ may be glorified in you, and ye in him, according to the grace of our God, and the Lord Jesus Christ.

11 Εις ὁ και προσευχομεθα παντοτε περι ὑμων, ἱνα ὑμας αξιωσῃ της κλησεως ὁ Θεος ἡμων, και πληρωσῃ πασαν ευδοκιαν αγαθωσυνης, και εργον πιστεως εν δυναμει·

12 Ὁπως ενδοξασθῃ το ονομα τυ Κυριυ ἡμων Ιησυ Χριστυ εν ὑμιν, και ὑμεις εν αυτῳ, κατα την χαριν τυ Θευ ἡμων, και Κυριυ Ιησυ Χριστυ.

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lievers; for that circumstance will aggravate the punishment of the wicked.

2. *He shall come to be glorified through his saints.* The *saints* being here distinguished from *believers*, it is probable that *his saints* in this verse are *the holy angels*, our Lord's attendants; especially, as in other passages, the angels are called *his saints*, or *holy ones*. See 1 Thess. iii. 13., *with all his saints*. Note 3.

3. *Admired* (εν) *by all the believers.* If εν in this passage is translated *in*, as in the common version, the meaning may be, *admired* on account of his power and goodness shewn in the believers, that is, in their resurrection from the dead, and their final glorification.

4. *Because our testimony was believed.* The Syriac translation of this clause is, *Quia fides adhibebitur testimonio nostro.* It seems the copy from which that translation was made, had a different reading here.

5. *By you.* Grotius translates the last part of this verse in the following manner: *Admired*, &c. *because our testimony to you shall be believed*, even by the wicked, *in that day*. But as επιστευθη cannot with any propriety be translated *shall be believed*, probably Grotius adopted the reading of the Syriac translation.

Ver. 11.—1. *Judge you worthy of the calling.* Some are of opinion that the action of *calling*, is here put for *eternal life*, the end of that calling. But it is more natural to interpret it of *the gospel*, by which men are called to lay hold on eternal life; and so the meaning will be, May our God, who inspects your actions, find you Thessalonians always making a right improvement of the gospel, whereby ye will be judged by him worthy of it.

2. *And fulfil.* Others translate και πληρωσῃ, *and make perfect*; because in other passages the word is used in that sense. See Col. ii. 9., note 1.

3. *All the good will of his goodness.* Πασαν ευδοκιαν της αγαθωσυνης. "This, as Blackwall observes, is the shortest and the most charming emphatical representation, that is any where to be found, of

11 (Εἰς ὃ) *On which account* also, we always pray *concerning* you, that our God *may* count you worthy of *the* calling,[1] and fulfil[2] all the *good-will*[3] of HIS goodness *IN YOU*, and the work of faith with power;

12 That the name of our Lord Jesus Christ may be glorified (ἐν, 167.) *through* you, and ye *through* him,[1] according to the grace of our God, and *of* the Lord Jesus Christ.

11 *On which account also, we always pray concerning you, that our God may* have reason to *judge you worthy of the calling* into his kingdom, ver. 5., by which he hath given you an opportunity of obtaining eternal life; *and* that he may *effectually accomplish all the good inclination of his goodness in you*, and carry *the work of faith*, (1 Thess. i. 3. note,) to perfection, *by his powerful assistance:*

12 *That the power of our master Jesus Christ, may be displayed* to your persecutors, *through you*, on whom he hath bestowed such fortitude and zeal; *and* that *ye* may appear honourable in their eyes, *through him, in proportion to* the degree in which these virtues have been wrought in you, by *the grace of our God, and of the Lord Jesus Christ.*

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that immense graciousness and admirable benignity of God, which no words or thoughts can fully express, but was never so happily and so fully expressed as here." Sac. Class. vol. i. p. 184.—Because the word *his*, is not in the original, and because ἀγαθωσυνη is never applied to God in the New Testament, Chandler is of opinion, that it denotes *the goodness* of the Thessalonians in making the collections for the saints in Judea; and that the apostle prays here, that it might take effect. But at the time this epistle was written, the Thessalonians had not made these collections; for which reason I prefer the interpretation given in the commentary.

Ver. 12. *And ye through him.* By the glorification of the Thessalonians, Theophylact understood, their glorification at the day of judgment. But I rather understand it, of their glorification in the eyes of their persecutors; because that fortitude in suffering for the gospel, which by the grace of God and of Christ, they were enabled to shew, could not fail, as was observed in the illustration, to raise in the minds of their persecutors, an high admiration of their character.

CHAP. II.

View and Illustration of the Subjects handled in this Chapter.

TO excite the attention of the Thessalonian brethren, to the things the apostle was going to write concerning the time of Christ's second coming, and to give them the greater weight, he began this chapter, with beseeching them in relation to the coming of Christ to judge the world, and their gathering together around him in the air, of which he had written in his former letter, ver. 1.—not to be soon shaken from any honest purpose, which they had formed concerning their worldly affairs, nor thrown into confusion, neither by any pretended revelation of the Spirit obtruded upon them by false teachers, nor by any verbal message as from him, nor by any letter forged in his name, importing that he believed the day of judgment was at hand, ver. 2.—And to remove the impression, which had been made on the minds of the Thessalonians by these base arts, the apostle assured them, in the most express terms, that the day of the Lord shall not come, till there first happen a great apostasy in religion among the disciples of Christ, and the man of sin be revealed, that is, till a tyrannical power should arise in the church, which should exceedingly corrupt the doctrine of Christ, and grievously oppress his faithful servants, ver. 3.—Next he described the character and actions of that tyrannical power, and insinuated, that it would continue a long time in the church, openly opposing both God and Christ, ver. 4.—Then asked them, if

OLD TRANSLATION.	GREEK TEXT.
CHAP. II. 1 Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and *by* our gathering together unto him,	1 Ερωτωμεν δε ὑμας, ἀδελφοι, ὑπερ της παρουσιας τυ Κυριυ ἡμων Ιησυ Χριστυ, και ἡμων επισυναγωγης επ' αυτον,

Ver. 1.—1. *We beseech you concerning*, or in relation to. Some commentators adopt the common translation of this clause, because it is the apostle's custom to beseech his disciples, *by* the things most dear to them: as 1 Cor. xv. 31. 1 Thess. v. 27., 2 Tim. iv. 1. But in none of these passages is the preposition ὑπερ, or any other preposition whatever, used.

2. *The coming of our Lord Jesus Christ.* Grotius, Hammond,

they did not remember that when he was with them, he told them these things? ver. 5.—and that there was a power then existing, which restrained the man of sin from revealing himself, ver. 6.—and would restrain him, till it was taken out of the way, ver. 7.—Which things, if they had recollected them, were proofs sufficient that he did not think the day of Christ was at hand. In the mean time, lest the prospect of such great evils arising in the church, might afflict the Thessalonians too much, the apostle added, that after the man of sin is revealed in his season, and hath continued during the season allotted to him, he shall be destroyed, ver. 8.—In the mean time, to enable the Thessalonians, and every one who might read this letter, to judge properly of the apostasy, the apostle described the manner in which it was to enter, and the vile arts by which it was to be established, ver. 9, 10.—And to put the faithful upon their guard against the authors and abettors of the apostasy, he declared, that such as give heed to these impostors, will at length, through the strong working of error, be seduced to believe the greatest and most pernicious lie that ever was devised, and shall on that account be condemned, ver. 11, 12.—Then expressed his charitable opinion, that the Thessalonians would neither be involved in the sin, nor in the punishment, of the revolt which he had described, ver. 13, 14.—and exhorted them to hold fast the doctrines which he had delivered to them, whether by sermons or by letters, ver. 15.—And that they might be enabled to do so, he earnestly prayed that Christ and God would comfort them, and establish them in every good doctrine and practice, ver. 16, 17.

NEW TRANSLATION.

CHAP. II. 1 Now we beseech you brethren, (ὑπὲρ, 307.) *concerning*[1] the coming[2] of our Lord Jesus Christ, *and our* gathering together[3] (ἐπ' αὐτον, 185.) *around him;*

COMMENTARY.

CHAP. II. 1 *Now* because there are some who affirm, that the end of the world is at hand, *we beseech you, brethren, in relation to the coming of our Lord Jesus Christ* to judge the world, whereof I have written in this and in my former letter, *and to our gathering together around him* after the judgment; See 1 Thess. iv. 17. note 5.

Le Clerc, Whitby, Wetstein, and others, understand this of Christ's coming to destroy Jerusalem and the Jewish state. Accordingly, these authors have sought the accomplishment of the prophecy

2 That ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of Christ is at hand.

3 Let no man deceive you by any means: for *that day shall not come*, except there

2 Εις το μη ταχεως σαλευθηναι υμας απο τε νοος, μητε θροεισθαι, μητε δια πνευματος, μητε δια λογε, μητε δι επιστολης ως δι ημων, ως οτι ενεστηκεν ἡ ἡμερα τε Χριστε.

3 Μητις υμας εξαπατηση κατα μηδενα τροπον· οτι εαν μη ελθη ἡ αποστασια πρωτον,

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concerning the man of sin, in events which happened before Jerusalem was destroyed. But their interpretation is overturned by ver. 2., in which the apostle reprobates the opinion imputed to him, that he thought *the day of Christ* was at hand. For if *the day of Christ* was the day of the destruction of Jerusalem, it was at hand, and happened while many, to whom this letter was written, were alive. Farther, when it is considered that, in his former letter, the apostle had written of Christ's descending from heaven, with the voice of an archangel, to raise the dead, and of the righteous being caught up in the air to join the Lord, and accompany him in his return to heaven; and that in this epistle he has spoken of Christ's being *revealed from heaven in flaming fire*, for the purpose of *inflicting punishment*, not only on them *who obey not the gospel of Christ*, but on *them who know not God*, that is, on idolaters; and that in neither epistle is there one word which can clearly be interpreted of Christ's coming to destroy Jerusalem; and especially, that this letter was written to correct the mistaken notion into which the Thessalonians had fallen, concerning the coming of Christ to judgment, described in the former letter: I say, considering all these circumstances, we can have no doubt that the coming of Christ, spoken of in this verse, is his coming, not to destroy Jerusalem, but to judge the world, and to carry the righteous, gathered round him in the air after the judgment, into heaven.

3. *And our gathering together around him.* Of this the apostle had written in his former epistle, iv. 17., *We shall be caught up in clouds to join the Lord in the air; and so we shall be for ever with the Lord.* See note 3. on that verse.

Ver. 2.—1. *Soon shaken from your purpose.* Σαλευθηναι, is to be shaken, as ships are by the waves while lying at anchor. Joined with απο νοος, it signifies to be shaken or moved from one's purpose or resolution. Chandler interprets it, shaken from the true meaning of my former letter.

2. *Nor troubled.* Θροεισθαι, is to be agitated with the surprise and trouble which is occasioned by any unexpected rumour, or bad news, Math. xxiv. 6.—Though the Thessalonians are said, 1 Epist. i. 10., to have waited for the Son of God from heaven, and no doubt considered it as a most joyful event, yet the frailty of many of

2 That ye be not soon shaken[1] (απο τς νος) *from* YOUR *purpose, nor troubled,*[2] neither by spirit,[3] nor by word, nor by letter, as (δια, 121.) from us,[4] (ως, 322. 2.), *intimating* that the day of Christ is at hand.[5]

2 *That ye be not soon shaken from your purpose* of following the business of the present life, *nor put into confusion, neither by* any revelation of the *Spirit*, which these deceivers may feign, *nor by* any *verbal message, nor by letter*, which they bring to you, *as from us, importing that the day of Christ's* coming to raise the dead, and destroy the world, *is at hand.*

3 Let no man deceive you by any *method;* FOR THAT DAY SHALL NOT

3 *Let no man deceive you by any* of the *methods* I have mentioned; *for that day shall not come, unless*

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them was such, that the thought of his immediate appearing had unhinged their minds, and led them to neglect their worldly affairs; whereby much confusion was occasioned; which the apostle endeavoured to remedy by this letter.

3. *Neither by Spirit.* As many of the disciples, in the first age, were endowed with the gift of inspiration on particular occasions, the false teachers began very early to give out, that their erroneous doctrines had been dictated to them by the Spirit of God; hoping, by that deceit, the more effectually to recommend their delusions. Of these false pretenders, mention is made 1 John iv. 1. 6. But to prevent the faithful from being misled by such crafty impostors, some of the brethren in every church were endowed with the gift of discerning spirits, whereby they were enabled to judge with certainty, concerning the nature of the inspiration, by which any teachers spake, 1 Cor. xiv. 29. It would appear, however, that the false teachers in the church of the Thessalonians had not been thus judged; perhaps because they pretended that what had been revealed to them, was agreeable to the apostle's first letter, and to the message and letter from him which they had feigned. Or the Thessalonians had not paid sufficient attention to the judgment, which the discerners of spirits had passed upon these impostors; on which account the apostle gave them this caution.

4. *Nor by word, nor by letter, as from us.* It seems some of the false teachers pretended to bring a message from the apostle to the Thessalonians, importing that the day of Christ was at hand. Nay, they had forged a letter, as from him, to the same purpose. The practice of feigning messages from the apostles, in order to gain credit among the brethren in distant parts, began very early, Acts xv. 24. As did the practice likewise of feigning revelations of the Spirit, 2 Pet. ii. 1. 1 John iv. 1. Also that letters were forged in Paul's name, appears from 2 Thess. iii. 17.

5. *Intimating that the day of Christ is at hand.* Knatchbul thought

come a falling away first, and that man of sin be revealed, the son of perdition; — και αποκαλυφθη ο ανθρωπος της αμαρτιας, ο υιος της απωλειας,

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this clause should be joined with the beginning of the next verse, in the following manner: *As that the day of Christ is at hand, let no man deceive you by any method;* it will not come, *unless the apostasy first come.* See note 1. on ver. 3.

Ver. 3.—1. *Unless there come the apostasy first.* Η αποστασια. The article here is emphatical, denoting both, that this was to be a great apostasy, the apostasy by way of eminence; and that the Thessalonians had been already apprised of its coming. See ver. 5. Chandler observes, that αποστασια signifies the rebellion of subjects against the supreme power of the country where they live; or the revolt of soldiers against their general; or the hostile separation of one part of a nation from another. But in scripture it commonly signifies a departure, either in whole or in part, from a religious faith and obedience formerly professed, Acts xxi. 21., Heb. iii. 12. Here it denotes the defection of the disciples of Christ from the true faith and worship of God, enjoined in the gospel. Accordingly, the apostle, foretelling this very defection, says, 1 Tim. iv. 1., τινες αποστησονται, *some shall apostatize from the faith.* See note 3. on that verse; and mentions the principal errors which were to constitute that apostasy; namely, *the doctrine of dæmons,* the doctrine concerning the power and agency of angels and saints departed, in human affairs as mediators, and concerning the worship that is due to them on that account; the prohibition *to marry;* the command to abstain from certain kinds of *meat;* with a variety of superstitious bodily exercises, enjoined as the greatest perfection of piety. From this it appears, that the apostasy here foretold was not to consist in a total renunciation of the Christian faith; but in a great corruption of it, by erroneous doctrines, idolatrous worship, and other wicked practices, like the apostasy introduced into the Jewish church by Jeroboam, who obliged the ten tribes to worship the true God by images; and like that introduced by Ahab and Manasseh, who with the worship of the true God joined that of the heathen deities. See a confutation of Whitby's notion of *the apostasy,* ver. 4. note 3.

2. *And there be revealed.* What this means will be shewed, ver. 6. note 2.

3. *That man of sin, that son of perdition.* The article, joined to these appellations, is emphatical, as in the former clause, importing that the ancient prophets had spoken of these persons, though under different names; particularly the prophet Daniel, whose descriptions of *the little horn* and *blasphemous king* agree so exactly in meaning with Paul's descriptions of the *man of sin,* and *son of perdition* and *lawless one,* that there can be little doubt of their being the same persons. But this will best appear by a comparison of the passages.

COME, *unless* there come *the apostasy*[1] *first, and there be revealed*[2] that man of sin,[3] *that* son of perdition.[4] (See Rev. xvii. 8. 11.)

there come the apostasy first; that great defection from the true faith and worship, of which I formerly spake to you, (see ver. 5.); *and there be revealed* in the church, *that man of sin*, that wicked tyranny, which, because it will destroy the saints, and is itself devoted to destruction, I call *that son of perdition.*

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2 Thess. ii. 3. And there be revealed that man of sin, *that son of perdition.*

Dan. vii. 21. And the same horn *made war with the saints and prevailed against them*;

Ver. 25. And he shall speak great words against the Most High, and shall *wear out the saints of the Most High.*

2 Thess. ii. 4. Who opposeth, and *exalteth himself above every one who is called a God, or an object of worship*, so that he in the temple of God as a god sitteth, openly shewing himself that he is a god.

Dan. xi. 36. And the king shall do according to his will, and *he shall exalt and magnify himself above every God*, and shall speak marvellous things against the God of gods.

Dan. viii. 25. He shall also stand up against the Prince of princes.

2 Thess. ii. 7. Only till *he* who now restraineth be taken out of the way.

Dan. vii. 8. I considered the horns, and, behold, there came up among them another little horn, before whom there were three of the first horns plucked up by the roots.

2 Thess. ii. 8. Then shall be revealed that *lawless one.*

Dan. vii. 25. And he shall think to *change times and laws*: and they shall be given into his hand. See Dan. viii. 24.

1 Tim. iv. 1. Giving heed to seducing spirits and *doctrines concerning dæmons.*

Dan. xi. 38. In his state, he shall *honour the god of forces, (Mahuzzim), gods who are protectors*, that is, *tutelary angels and saints.*

Ver. 3. *Forbidding to marry.*

Dan. xi. 37. Neither shall he regard the God of his fathers, nor *the desire of women.*

2 Thess. ii. 8. Whom the Lord will *consume by the breath of his mouth*, and render ineffectual by the brightness of his coming.

Dan. vii. 11. I beheld then, because of the voice of the great words which the horn spake, I beheld, even till *the beast was slain*, and his body destroyed and given to *the burning flame.*

4 Who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, shewing himself that he is God.

4 Ὁ ἀντικείμενος καὶ ὑπεραιρόμενος ἐπὶ πάντα λεγόμενον Θεὸν ἢ σέβασμα, ὥστε αὐτὸν εἰς τὸν ναὸν τοῦ Θεοῦ ὡς Θεὸν καθίσαι, ἀποδεικνύντα ἑαυτὸν ὅτι ἐστὶ Θεός.

Ver. 26. And they shall take away his dominion, *to consume and to destroy* it to the end.

Dan. viii. 25. He shall be *broken without hand.*

Now, as in the prophecies of Daniel, empires governed by a succession of kings are denoted by a single emblem; such as, by a part of an image, a single beast, a horn, &c. of a beast, so in Paul's prophecy, *the man of sin*, and *son of perdition*, and *the lawless one*, may denote an impious tyranny, exercised by a succession of men, who cause great misery and ruin to others, and who at length shall be destroyed themselves. It is true, the Papists contend that one person only is meant by these appellations: because they are in the singular number, and have the Greek article prefixed to them. But in Scripture we find other words in the singular number, with the article, used to denote a multitude of persons: for example, Rom. i. 17. ὁ δικαιος, *the just one by faith shall live*; that is, all just persons whatever.—Tit. i. 7., ὁ ἐπισκοπος, *the bishop must be blameless*; that is, all bishops must be so.—2 John, ver. 7., ὁ πλανος, *the deceiver*, signifies many deceivers; as is plain from the precedent clause, where *many deceivers* are said *to have gone out.*—In like manner the false teachers, who deceived Christ's servants to commit fornication and idolatry, are called *that woman Jezebel*, Rev. ii. 20., and *the whore of Babylon*, Rev. xvii. 5.—And in this prophecy, ver. 7. the Roman emperors, and magistrates under them, are called ὁ κατεχων, *he who restraineth.* Farther, a succession of persons arising one after another are denoted by appellations in the singular number, with the article. For example, the succession of the Jewish high priests is thus denoted in the laws concerning them, Lev. xxi. 10.—15. Numb. xxxv. 25. 28., as also the succession of the Jewish kings, Deut. xvii. 14., 1 Sam. viii. 11. From these examples, therefore, it is plain that the names, *Man of sin, Son of perdition, Lawless one*, although in the singular number, and with the article prefixed, may, according to the scripture idiom, denote a multitude; and even a succession of persons, arising one after another.

4. *That son of perdition.* This appellation being given to Judas, John xvii. 12., Dr Newton thinks the application of it to the man of sin, signifies, that, like Judas, the man of sin was to be a false apostle, and would betray Christ, and be utterly destroyed.

Ver. 4.—1. *Who opposeth and exalteth himself above every one who*

4 (ὁ, 73.) Who opposeth and exalteth himself, above *every one who* is called *a* God,[1] or *an object of worship.*[2] So that he, in the temple of God, *as a god sitteth,*[3] *openly shewing* himself that he *is a* god.

4 *Who will* first *oppose and* after that *exalt himself above every one* in heaven and on earth, *who is called a god, or an object of worship,* civil or religious: *So that he in the church of God, as a god sitteth;* receiving from his deluded followers the honour which belongs to God, *with great pomp shewing that he is a god,* by exercising the prerogatives of God.

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is called a god. Some think this an allusion to Ezekiel's description of the power and pride of the king of Tyre, (xxviii. 2.) *Thou hast said, I am God, and sit in the seat of God, in the midst of the sea.* But, as the coming of the man of sin is said, ver. 10., to be *with all power and signs and miracles of falsehood, and by all the deceit of unrighteousness, among them who perish, because they embraced not the love of truth,* I rather think the *opposition* and *exaltation* of the man of sin, above all that is called a God, or an object of worship, though it does not exclude his exalting himself above kings and magistrates who in scripture are called Gods, yet it chiefly consists in an opposition to Christ as head of the church, and in an exaltation of himself above all in the church who are commissioned by Christ; consequently above all bishops, and pastors, and teachers whatever.

2. *Or an object of worship.* Σεβασμα, is thought by some to mean the Roman emperors, one of whose titles was (σεβαστος, *Augustus*) *Venerable.* But σεβασματα, is used by Paul to denote the *objects of religious worship,* Acts xvii. 23., and therefore, in the commentary, I have taken in both kinds of worship.

3. *So that he, in the temple of God, as a god sitteth.* The *sitting* of the man of sin in the temple of God, signifies his continuing a long time in the possession of his usurped dominion; and his being a Christian by profession; and that he would exercise his usurped authority in the Christian Church.—It is an observation of Bochart, that after the death of Christ, the apostles never called the temple of Jerusalem, *the temple of God:* but as often as they used that phrase, they always meant *the Christian Church,* 1 Tim. iii. 15. 1 Cor. vii. 19. 2 Cor. vi. 16. Ephes. ii. 19.—24. Besides, in the Revelation of St John, which was written some years after the destruction of Jerusalem, there is mention made of men's becoming pillars in the temple of God, Rev. iii. 12. Hence it is evident, that the *sitting* of the man of sin in the temple of God, by no means implies, that he was to shew himself in Judea. Wherefore, Le Clerc and Whitby, who on this circumstance have built their opinion, that the revolt of the Jews from the Romans is the *apostasy* here spoken of, and the factious leaders, *the man of sin,* have erred in their interpretation of this prophecy. In short, the meaning of the

5 Remember ye not, that when I was yet with you I told you these things?

6 And now ye know what withholdeth, that he might be revealed in his time.

7 For the mystery of iniquity doth already work: only he who now letteth *will let* until he be taken out of the way.

5 Ου μνημονευετε ὁτι ετι ων προς ὑμας, ταυτα ελεγον ὑμιν;

6 Και νυν το κατεχον οιδατε, εις το αποκαλυφθηναι αυτον εν τω ἑαυτε καιρω.

7 Το γαρ μυστηριον ηδη ενεργειται της ανομιας, μονον ὁ κατεχων αρτι ἑως εκ μεσε γενηται·

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verse is, that the wicked teachers, of whom the apostle speaks, will first oppose Christ, by corrupting the doctrine of the gospel concerning him, and after that, they will make void the government of God and of Christ in the Christian church, and the government of the civil magistrate in the state, by arrogating to themselves the whole spiritual authority which belongs to Christ, and all the temporal authority belonging to princes and magistrates.

Ver. 5. *I told you these things.* The heresies which were to disturb the church, the rise and progress of the great apostasy, and the evils which were to be occasioned by the man of sin, were matters of such offence and scandal, that unless the disciples had been forewarned concerning them, their coming might have led the weak to fancy, that God had cast away all care of his church. The apostle knowing this, made the prediction of these events the subject even of his first sermons to the Thessalonians, after they had embraced the gospel; and I suppose he followed the same course in all other places, where he preached with any degree of success. See 1 Tim. iv. 6.—Beza observes, that this prophecy was often repeated and earnestly inculcated in the first age; but is overlooked and neglected in modern times.

Ver. 6.—1. *And ye know what now restraineth him.* It seems the apostle, when at Thessalonica, besides speaking of the apostasy and of the man of sin, had told them what it was that restrained him from shewing himself. But, as he has not thought fit to commit that discovery to writing, he has left it to our own sagacity to find out, who, or what the restraining power was. This, therefore, being one of the traditions mentioned, ver. 15., which he ordered the Thessalonians to hold fast, we may, from his caution, suppose, with Dr Newton, that it was somewhat concerning the higher powers then in being. However, though the apostle hath not committed that discovery to writing, the Thessalonians to whom he made it known in conversation, would not conceal it from those in other churches whose curiosity prompted them to inquire about it. Accordingly, the Christian fathers universally understood the *restraining* power, to be the Roman empire. In which opinion, whether it was derived from tradition or from conjecture, they seem to have been well founded. See ver. 7, note 3.

5 *Do ye not* remember, that when I was (ετι) *still* with you, I told you these things?[1]

6 And ye know what *now restraineth*[2] *HIM in order to his being* revealed[3] in his *own season.*

7 For the mystery[1] of iniquity *already inwardly worketh,*[2] *only till he who now restraineth* be taken out of the way.[3]

5 *Do ye not remember, that when I was formerly with you, I told you these things?* How then could ye interpret any expression in my letter, as implying, that I thought the end of the world at hand?

6 *And ye know,* for I told it you likewise, *what now restraineth the man of sin* from exercising his impious tyranny, *in order that there may be a more full display of his wickedness in the season allotted to him.*

7 *For the hidden scheme of corrupt doctrine,* on which that wicked tyranny is founded, and the pride, ambition, and sensuality which are nourished thereby, *already inwardly worketh* among the false teachers, *only till the heathen magistrates, who now restrain* them, *be taken out of the way.*

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2. *In order to his being revealed in his own season.* The revelation of the man of sin, consists in his *sitting in the temple of God, as a god,* and in his *openly shewing himself that he is a god;* as is plain from ver. 4. And *the season* of his revelation is the time when he first seated himself openly in the temple of God; called *his own season,* because it was the fittest for his usurping and exercising that sinful destructive tyranny in the church, on account of which he is termed *the man of sin,* and the *son of perdition.*—Farther, by informing us that the man of sin was restrained for a time, in order to his being revealed in his own season, the Spirit of God hath insinuated, that there were reasons for allowing the corruptions of Christianity to proceed to a certain length. Now what could these reasons be, unless to shew mankind the danger of admitting any thing in religion, but what is expressly of divine appointment? For, one error productive of superstition, admitted, naturally leads to others, till at length religion is utterly deformed. Perhaps also, these evils were permitted, that in the natural course of human affairs, Christianity being first corrupted, and then purged, the truth might be so clearly established, as to be in no danger of any corruption, in time to come.

Ver. 7.—1. *For the mystery of iniquity.* In the scripture sense of the word, *a mystery* is something secret, or undiscovered. See Ephes. i. 9, note. *The mystery of iniquity,* therefore, is a scheme of error, not openly discovered, whose influence is to encourage iniquity.

8 And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming:

8 Και τοτε αποκαλυφθησεται ὁ ανομος, ὁν ὁ Κυριος ανελωσει τῳ πνευματι τȣ ϛοματος αὐτȣ, και καταργησει τῃ επιφανειᾳ της παρȣσιας αὐτȣ·

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2. *Inwardly* or secretly *worketh.* This is the true import of ενεργειται. The apostle's meaning is, that the false doctrines and bad practices which in after-times would be carried to a great height, by the persons whom he denominates *the man of sin*, were already secretly operating in the false teachers, who then infested the church. Accordingly, in his speech to the elders of Ephesus, not long after this epistle was written, he told them, Acts xx. 29., *I know this, that after my departure, grievous wolves will enter among you, not sparing the flock. Also from among yourselves men will arise, speaking perverse things, to draw away disciples after them.* And before he wrote his epistle to the Colossians, false teachers had actually arisen in Phrygia, who earnestly recommended the worship of angels, and abstinence from all kinds of animal food, and bodily mortification, according to the tradition, commandments, and doctrines of men. For the apostle wrote that epistle expressly for the purpose of condemning these idolatrous and superstitious practices. Now, which is very remarkable, these very idolatries and superstitions, with the doctrines on which they were founded, gave birth, in after ages, to the worship of saints, to rigorous fastings, to penances, to monkery, and to the celibacy of the clergy. So that, as Dr Newton observes, on Proph. vol. 2, p. 380, the foundations of Popery were laid in the apostles' days, but the superstructure was raised by degrees; and several ages passed, before the building was completed, and the man of sin was fully revealed.

3. *Only till he who now restraineth*, &c. Here I have nearly followed Chandler, who says this verse should be translated in the following manner: *For the mystery of iniquity already worketh, only until he who restrains it be taken out of the way.* It works in a concealed manner, only until, &c.—The *restraining* here spoken of, refers to the mystery of iniquity; as the *restraining* mentioned, ver. 6. refers to the man of sin. The *man of sin* was restrained from revealing himself in the temple of God, as a god; and *the mystery of iniquity* was restrained in its working, by something which the apostle had mentioned to the Thessalonians in his sermons and conversations, but which he did not choose to express in writing. The fathers indeed, as was observed, ver. 6. note 1. generally understood this restraining power to be the Roman emperors and empire, as is plain from Tertullian, Apolog. p. 31., where he says, "We Christians are under a particular necessity of praying for the emperors, and for the continued state of the empire, "because we know that dreadful power which hangs over the

8 And then shall be revealed[1] *that lawless one*, (ὁν, 61.). *Him* the Lord *will* consume[2] *by the breath* of his mouth,[3] and *will render ineffectual*,[4] *by* the *bright shining* of his coming;

8 *And then shall be revealed that lawless one*, who will openly exalt himself above every one who is called a god. *Him the Lord will gradually but utterly consume by the breath of his mouth* (his speech in the Scriptures), *and will render* his vile arts *ineffectual*, for deluding mankind any longer, *by evident interpositions of his power.*

" whole world, and the conclusion of the age which threatens the " most horrible evils, is retarded by the continuance of the time " appointed for the Roman empire. This is what we would not " experience. And while we pray that it may be deferred, we " hereby shew our good will to the perpetuity of the Roman state." To this conjecture the fathers may have been led by tradition; or they may have formed it upon Daniel's prophecies. But in whatever way they obtained the notion, it seems to have been the truth. For the power of the emperors, and of the magistrates under them, first in the heathen state of the empire, and afterwards when the empire became Christian, was that which restrained the man of sin, or corrupt clergy, from exalting themselves above all that is called a god, or an object of worship civil and religious.

Ver. 8.—1. *And then shall be revealed that lawless one.* The lawless one, being the man of sin, whose character and actions are described, ver. 4., the revelation of that person, as was observed in note 2. on ver. 6., must mean that he would no longer work secretly, but would openly shew himself possessing the character, and performing the actions ascribed to the man of sin, ver. 4., namely, after that which had restrained him was taken out of the way.

2. *Will consume.* Ἀναλώσει. This word, Chandler observes, is used to denote a lingering gradual consumption; being applied to the waste of time, to the dissipation of an estate, and to the slow death of being eaten up of worms. He supposes it has the same meaning here, importing that the man of sin is to be gradually destroyed by the breath of Christ's mouth.

3. *By the breath of his mouth.* So πνευμα should be translated in this passage, where the preaching of true doctrine, and its efficacy in destroying the man of sin, are predicted. For the mouth being the instrument, by which speech is formed of breath or air blown out of the lungs, *breath of his mouth* is a proper figurative expression, to denote the speaking or preaching of true doctrine. Accordingly, the preaching of the gospel is termed, (Rev. xix. 15.), *a sharp sword proceeding out of the mouth of God.* Hosea vi. 5., *I have hewed them by the prophets; I have slain them by the word of my mouth.* See also Isa. xi. 4.

4. *And will render ineffectual.* So καταργησει should be translated. See Rom. iii. 31, note 1.

9 *Even him*, whose coming is after the working of Satan, with all power, and signs, and lying wonders,

10 And with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved.

9 Οὑ εςιν ἡ παρȣσια κατ' ενεργειαν τȣ Σατανα εν παση δυναμει, και σημειοις, και τερασι ψευδȣς,

10 Και εν παση απατη της αδικιας εν τοις απολλυμενοις· ανθ' ὡν την αγαπην της αληθειας ȣκ εδεξαντο εις το σωθηναι αυτȣς.

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5. *By the bright shining of his coming.* So επιφανειας της παρȣσιας αυτȣ, literally signifies. Tit. ii. 11. note 2. The meaning is, that as darkness is dispelled by the rising of the sun, so the mystery of iniquity shall be destroyed by the lustre with which Christ will cause the true doctrine of the gospel to shine. On this verse, Benson observes, that if St John and St Paul have prophesied of the same corruptions, it should seem, that the head of the apostasy will be destroyed by some signal judgment, after its influence or dominion hath, in a gradual manner, been destroyed by the force of truth. Daniel tells us, that after the little horn is *consumed and destroyed*, chap. vii. 27., *the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High.* This, by many, is supposed to be the millennium, of which John hath prophesied, Rev. xx. 4., and of which so many contradictory things have been written, but which, I suppose, means nothing but the happy state of the church, after the general conversion of Gentiles and Jews to the Christian faith takes place.

Ver. 9.—1. *Of whom the coming.* Παρȣσια here signifies the first appearance of the lawless one in an open manner. The mystery of iniquity wrought covertly in the apostles' days. But the man of sin, that lawless one, was not to shew himself openly, till that which restrained was taken out of the way. The coming, therefore, of the man of sin, or his beginning to reveal himself, was to happen after the empire became Christian, and to take place in the manner described in the following clause.

2. *Is after the strong working of Satan, with all power, and signs, and miracles of falsehood.* The structure of this sentence requires, that ψευδȣς be joined, not only with (τερασι) *miracles*, but with (δυναμει and σημειοις) *power* and *signs*. Now, *power, and signs, and miracles of falsehood*, are either signs, and miracles, and exertions of power, performed not in reality, but in appearance only; mere impositions upon the senses of mankind; or, they are real signs and miracles performed for the establishment of error; consequently, they are the works of evil spirits. Of this sort, the miracles performed by Pharaoh's magicians may have been; also some of the miracles related by heathen historians. For the apostle insinuates here, that by some kind of miracles, or strong working which had

9 *Of whom the coming*[1] is after the *strong* working of Satan, with all power and signs, and *miracles of falsehood*,[2]

10 And with all *the deceit of* unrighteousness,[1] *among* them *who* perish, because they *embraced* not the love of the truth that they might be saved.

9 *Of that spiritual tyranny, the establishment will be after the manner, in which the devil hath strongly wrought* to establish his empire; namely, *by the exertion of every kind of power*, real and fictitious, *in the production of signs and miracles, which are false*; or if true, are wrought to establish false doctrines:

10 *And by every deceit which wickedness can suggest*, for the purpose of persuasion, *among them who perish, because they do not cherish the love of true doctrine, by which they might be saved*; but delight in error, that they may be at liberty to gratify their vicious inclinations.

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the appearance of miracles in the eyes of the vulgar, Satan established idolatry in the heathen world. Nay, our Lord himself foretells, that *false Christs, and false prophets would shew great signs and wonders, in so much that if it were possible, they would deceive the very elect.* Wherefore, seeing the coming of the man of sin was to be *after the strong working of Satan, with all power, and signs, and miracles*, it is not improbable, that some of the miracles by which the corruptions of Christianity were introduced may have been real miracles performed by evil spirits, called here *miracles of falsehood*, because they were done for the establishment of error. See Rev. xiii. 13, 14., where the same events are thought to be foretold.

The coming of the lawless one, with all power, and signs, and miracles of falsehood, plainly evinces, that Mahomet cannot be *the man of sin*, as some pretend. For instead of working miracles, he utterly disclaimed all pretensions of that sort. In like manner, and for the same reason, *the man of sin* cannot be the factious leaders of the Jews, in their revolt from the Romans, as Le Clerc and Whitby have affirmed; nor any of the heathen Roman emperors, as others have imagined. Besides, although these emperors exalted themselves above all other kings and princes, and opposed Christ very much, they did not apostatize from the Christian faith, nor sit in the temple of God.

Ver. 10.—1. *With all the deceit of unrighteousness.* Εν πασῃ απατῃ της αδικιας, is an Hebraism for *every unrighteous deceit.* The apostle means those feigned visions and revelations, and other pious frauds, by which the corrupt clergy gained credit to their impious doctrines and practices.—Benson thinks this expression denotes those delusive arts and frauds, by which the false teachers pretended to make men pious without virtue; and to secure heaven to them without personal holiness; and damned all those who resisted their delusions.—The Popish legends, which have gained such

11 And for this cause God shall send them strong delusion, that they should believe a lie;

11 Και δια τουτο πεμψει αυτοις ὁ Θεος ενεργειαν πλανης, εις το πιστευσαι αυτους τῳ ψευδει·

12 That they all might be damned who believed not the

12 Ἱνα κριθωσι παντες οἱ μη

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credit as to be admitted in their public offices, furnish, as Doddridge observes, a most affecting comment on these words.

Ver. 11.—1. *For this cause, God will send to them the strong working of error;* that is, shall permit the strong working of error in their hearts. For the Hebrew verbs denoting action, are used to express, not the doing, but the permitting of that action. See Rom. ix. 18. note, and Prelim. Ess. iv. 4.—From this we learn, that as a punishment of their sins, God suffers wicked men to fall into greater sins. Wherefore, as the sin of the persons described in this passage, consisted in their not loving the truth, what could be more just or proper, than to punish them, by suffering them to fall into the belief of the greatest errors and lies? The Greek legislators and philosophers were punished in the same manner, by God's *giving them up to uncleanness, through the lusts of their own hearts,* Rom. i. 24. This being the course of things established by God, the consideration thereof ought strongly to excite us to cherish the love of truth.

2. *To their believing a lie.* Εις το πιστευσαι. This form of expression does not always denote the final cause, but oftentimes the effect simply: and therefore the clause might be translated, *so as they will believe a lie.* The *lie* here intended by the Spirit of God, I suppose, is the monstrous lie of *transubstantiation,* or of the conversion of the bread and wine in the Lord's supper, into the real identical body and blood of Christ, through the will of the priest accompanying his pronouncing the words of institution; notwithstanding there is no change whatever produced in the accidents, or sensible qualities of these substances. This impudent fiction is, not only a palpable contradiction to the senses and reason of mankind, but a most pernicious falsehood, being the chief foundation of that fictitious power of pardoning sin, and of saving or damning men, according to their own pleasure, which the Romish ecclesiastics have blasphemously arrogated to themselves; and by which they make men utterly negligent of holiness, and of all the ordinary duties of life. Now seeing the strong working of error, ending in the belief of a lie, was to be sent on these men as a punishment for their not loving the truth, the clergy must be meant as well as the laity, because they in an especial manner loved not the truth, but had pleasure in unrighteousness, whereby their believing a lie being rendered highly criminal, will be punished with condemnation, ver. 12.

Ver. 12.—1. *That all may be condemned.* Ἱνα κριθωσι παντες may be translated, *so that all shall be condemned.*—Κρινω here hath the signification proper to κατακρινω, as κρισις often hath that of κατα-

11 And for this cause, God *will* send[1] *to* them *the strong-working of error*, (ως το, 154.), *to their believing* a lie;[2]

12 That *all may* be *condemned*,[1] who *have not* believed the truth,

11 *And for this cause*, God, as a punishment of their wickedness, *will permit the inworking of error* in the minds of these false teachers, to lead them *to believe a lie*, the most monstrous and pernicious that ever was invented;

12 *So that all*, both teachers and people, *shall be condemned, who have not believed the truth* concerning the

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κρισις. This miserable end of the teachers and people, who reject true doctrine from their delighting in sin, is written to put Christians in all ages on their guard, against corrupting the truth for the sake of worldly interest.

2. *Have not believed the truth, but have taken pleasure in unrighteousness.* Ευδοκησαντες signifies both to take pleasure in a thing, and to approve of it. From this we learn, that it is not the simple ignorance of truth which exposes men to damnation. In many cases this may be no fault in the ignorant. But it is men's refusing to believe, through their taking pleasure in unrighteousness, which will prove fatal to them; for a disposition of that sort, renders the wicked altogether incurable.

It is now time to inform the reader, that learned men have differed greatly in their interpretation of this famous prophecy. Nevertheless, the diversity of interpretation given of this and of the other prophecies of God, does not prove them uncertain. The facts and circumstances mentioned in these prophecies, are for the most part so peculiarly marked, that they will not easily apply, except to the persons and events intended by the Spirit of God. And therefore, in every case where different interpretations have been given of any prophecy, the proper method of ascertaining its meaning, is to compare the various events to which it is thought to relate, with the words of the prophecy, and to adopt that as the event intended, which most exactly agrees, in all its parts, to the prophetic description.

According to this rule, though many different interpretations have been given of the prophecy under consideration, that, in my opinion, will appear the best founded, which makes it a prediction of the corruptions of Christianity, which began to be introduced into the church in the apostle's days, and wrought secretly all the time the heathen magistrates persecuted the Christians; but which shewed themselves more openly, after the empire received the faith of Christ, A. D. 312, and by a gradual progress ended in the monstrous errors and usurpations of the bishops of Rome, when the restraining power of the emperors was taken out of the way, by the incursions of the barbarous nations, and the breaking of the empire into the ten kingdoms, prefigured by the ten horns of Daniel's fourth beast. Now, to be convinced of this, we need only compare the rise and progress of the papal tyranny, with the de-

truth, but had pleasure in unrighteousness. πιστευσαντες τη αληθεια, αλλ' ευδοκησαντες εν τη αδικια.

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scriptions of *the man of sin*, and of *the mystery of iniquity*, given in the writings of Daniel and Paul.

And, first, we have shewed in note 1. on ver. 7., that the mystery of iniquity, or the corrupt doctrines which ended in the errors and usurpations of the see of Rome, were working secretly in the apostle's days, as he affirms, ver. 7., and that the power of the Roman emperors, and of the magistrates under them, was that which then, and during the succeeding ages, restrained the mystery of iniquity in its working, and the man of sin from revealing himself. For while the power of the state continued in the hands of the heathen rulers, and while they employed that power in persecuting the Christians, the corrupt doctrines and practices introduced by the false teachers, did not spread so fast as they would otherwise have done. At least, they were not produced to public view as the decisions of Heaven, to which all men were bound to pay implicit obedience. But after the heathen magistrates were taken out of the way, by the conversion of Constantine, and after he and his successors called the Christian bishops to meet in general councils, and enforced their assumption of divine authority by the civil power, then did they in these councils arrogate to themselves the right of establishing what articles of faith and discipline they thought proper, and of anathematizing all who rejected their decrees; a claim which, in after-times, the bishops of Rome transferred from general councils to themselves. It was in this period that the worship of saints, and angels, and images, was introduced; celibacy was praised as the highest piety; meats of certain kinds were prohibited; and a variety of superstitious mortifications of the body were enjoined, by the decrees of councils, in opposition to the express laws of God. In this period likewise, idolatry and superstition were recommended to the people by false miracles, and every deceit which wickedness could suggest; such as, the miraculous cures, pretended to be performed by the bones and other relics of the martyrs, in order to induce the ignorant vulgar to worship them as mediators: the feigned visions of angels, who they said had appeared to this or that hermit, to recommend celibacy, fastings, mortification of the body, and living in solitude: the apparition of souls from purgatory, who begged that certain superstitions might be practised, for delivering them from that confinement. By all which, those assemblies of ecclesiastics, who by their decrees enjoined these corrupt practices, shewed themselves to be the *man of sin* and *lawless one* in his first form, whose coming was to be with all power, and signs, and miracles of falsehood, and who opposed every one that is called God, or an object of worship. For these general councils, by introducing the worship of saints and angels, robbed God of the worship due to him; and by substituting saints and angels as mediators, in the place of Christ, they degraded him from his office of mediator, or rendered it altogether useless. How-

but *have taken* pleasure* in *iniquity.*	things which procure the pardon of sin and the favour of God, *because they have taken pleasure in iniquity.*

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ever, though they thus opposed God and Christ by their unrighteous decrees, they did not yet *exalt themselves* above every one who is called God, or an object of worship. Neither did they yet sit in the temple of God, as God, and openly shew themselves to be God. These blasphemous extravagances were to be acted in after-times, by a number of particular persons in succession; I mean by the bishops of Rome, after the power of the Christian Roman emperors, and of the magistrates under them, should be taken out of the way. For the bishops of that see, having very early obtained from the Christian emperors decrees in their own favour, soon raised themselves above all other bishops; and by a variety of artifices, made the authority and influence of the whole body of the clergy, centre in themselves; and claimed that infallible authority, which was formerly exercised by general councils, of making articles of faith, and of establishing rules of discipline for the whole Christian community, and of determining in the last resort all differences among the clergy, and of anathematizing every one who did not submit to their unrighteous decisions. In this manner, did the bishops of Rome establish in their own persons, a spiritual dominion over the whole Christian world. But not content with this height of power, by dexterously employing the credit and influence which the ecclesiastics, now devoted to their will, had over the laity in all the countries where they lived, they interfered in many civil matters also, till at length they reared that intolerable fabric of spiritual and civil tyranny conjoined, whereby the understandings, the persons, and the properties, not of the laity only, but of the clergy themselves, have for a long time been most grievously enthralled, in all the countries where Christianity was professed.

This height, however, of spiritual and civil power united, the bishops of Rome did not attain, till, as the apostle foretold, *that which restrained* was taken out of the way; or till an end was put to the authority of the Roman emperors in the West, by the inroads of the barbarous nations; and more especially till the western empire was broken into the ten kingdoms, prefigured in Daniel's visions, by the ten horns of the fourth beast. For then it was that the bishops of Rome made themselves the sovereigns of Rome, and of its territory, and so became the little horn which Daniel beheld coming up among the ten horns, and which had *the eyes of a man, and a mouth speaking great things*, to shew that its dominion was founded in the deepest policy, and that its strength consisted in the bulls, excommunications, and anathemas, which, with intolerable audacity, it uttered against all who opposed its usurpations. And in process of time, the bishops of Rome, having got possession of three of the kingdoms into which the western empire was broken, signified by three of the horns of Daniel's fourth beast being plucked up by the roots before the little horn, they called them-

13 But we are bound to give thanks alway to God for you, brethren, beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit, and belief of the truth:

13 Ἡμεις δε οφειλομεν ευχαριστειν τῳ Θεῳ παντοτε περι ὑμων, αδελφοι, ηγαπημενοι ὑπο Κυριε, ὁτι ειλετο ὑμας ὁ Θεος απ' αρχης εις σωτηριαν εν ἁγιασμῳ Πνευματος, και πιστει αληθειας·

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selves the *Vicars of Christ*, on pretence that Christ had transferred his whole authority to them. They also thought to change times, and laws, as Daniel foretold. For, as the vicars of Christ, they assumed the power of saving and damning men, at their own pleasure, and altered the terms of salvation, making it depend, not on faith and holiness, but on the superstitious practices which they had established; and sold the pardon of sins past, and even the liberty of sinning in future, for money. Moreover, they openly made war with the saints, who resisted their corrupt doctrines and practices, and prevailed against them, and wore out the saints of the Most High; for by the cruel and bloody persecutions which they obliged the princes who acknowledged their authority, to carry on against those who adhered to the pure doctrine and worship of Christ, they destroyed incredible numbers of them. Nay, by the terror of their excommunications and interdicts, they forced even the most powerful sovereigns to bend to their yoke. Thus *with their mouth did they speak very great things*. At length they assumed the right of conferring kingdoms, and of deposing princes; and actually deposed some, with the help of the potentates of their communion, who put their mandates in execution. Lastly, to render this exercise of their tyranny the more effectual, they arrogated the power of loosing subjects from their oaths of allegiance; whereby they made void the most sacred of all moral obligations, the obligation of oaths. But this impious scheme of false doctrine, and the spiritual tyranny built thereon, agreeably to the predictions of the prophet Daniel and of the apostle Paul, began at the Reformation to be consumed by the breath of the Lord's mouth; that is, by the Scriptures put into the hands of the laity, and by the preaching of true doctrine out of the Scriptures.

Upon the whole, I think every impartial person who attentively considers the foregoing sketch, must be sensible, that in the bishops of Rome, all the characters and actions ascribed by Daniel to *the little horn*, and by Paul to *the man of sin*, and *the lawless one*, are clearly united. For, according to the strong working of Satan, with all power, and signs, and miracles of falsehood, they have opposed Christ, and exalted themselves above all that is called God, or an object of worship; and have long sat in the temple of God, as God, shewing themselves that they are God; that is, they exercise the power and prerogatives of God. And seeing, in the acquisition and exercise of their spiritual tyranny they have tram-

13 But we are bound to give thanks to God *always concerning* you, brethren beloved of the Lord, because God (εἱλατο) hath chosen you from the beginning[1] to salvation, through sanctification of *spirit*[2] and belief of *truth*;

13 *But* I do not mean, that ye Thessalonians will be concerned either in this revolt against God, or in the punishment thereof. For *we are bound*, as I told you before, (chap. i. 3.), *to give thanks to God always concerning you brethren greatly beloved of the Lord* Jesus: *because God hath chosen you from the beginning to* obtain *salvation, through sanctification of your spirit, and* through *belief of truth*;

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pled upon all laws human and divine, and have encouraged their votaries in the most enormous acts of wickedness, the Spirit of God hath, with the greatest propriety, given them the appellations of *the man of sin, the son of perdition,* and *the lawless one.* Farther, as it is said that the man of sin was to *be revealed in his season,* there can be little doubt, that the dark ages, in which all learning was overturned by the irruption of the northern barbarians, were the season allotted to the man of sin, for revealing himself. Accordingly we know that in these ages, the corruptions of Christianity, and the usurpations of the clergy, were carried to the greatest height. In short, the annals of the world cannot produce persons and events, to which the things written in this passage can be applied with so much fitness as to the bishops of Rome. Why then should we be in any doubt concerning the interpretation and application of this famous prophecy?

At the conclusion of our explication of the prophecy concerning the man of sin, it may be proper to observe, that the events foretold in it, being such as never took place in the world before, and in all probability never will take place in it again, the foreknowledge of them was certainly a matter out of the reach of human conjecture, or foresight. It is evident, therefore, that this prophecy, which from the beginning hath stood on record, taken in conjunction with the accomplishment of it verified by the concurrent testimony of history, affords an illustrious proof of the divine original of that revelation of which it makes a part, and of the inspiration of the person from whose mouth it proceeded.

Ver. 13.—1. *God,* εἱλατο, *hath chosen you from the beginning to salvation.* According to Chandler, εἱλατο denotes such a choice of a person to an office or honour, as puts it in his power to accept that office or honour, but leaves him at liberty to refuse it, if he pleases. Farther, by ἀπ' ἀρχης he understands the beginning of the gospel, the first preaching of it to the Thessalonians, and interprets the passage thus: God, from the time the gospel was first preached to you, hath chosen you to salvation, and hath declared his choice of you by sanctifying you to his service, through the gifts of the Spirit and belief of the gospel. But I rather think ἀπ' ἀρχης here signifies from the beginning of the world; a sense which the

14 Whereunto he called you by our gospel, to the obtaining of the glory of our Lord Jesus Christ.

15 Therefore, brethren, stand fast, and hold the traditions which ye have been taught, whether by word, or our epistle.

16 Now our Lord Jesus Christ himself, and God, even our Father, which hath loved us, and hath given *us* everlasting consolation, and good hope through grace,

14 Εις ὁ εκαλεσεν ὑμας δια τε ευαγγελιε ἡμων, εις περιποιησιν δοξης τε Κυριε ἡμων Ιησε Χριςε.

15 Αρα εν, αδελφοι, ςηκετε, και κρατειτε τας παραδοσεις ὰς εδιδαχθητε ειτε δια λογου, ειτε δι επιςολης ἡμων.

16 Αυτος δε ὁ Κυριος ἡμων Ιησους Χριςος, και ὁ Θεος και πατηρ ἡμων ὁ αγαπησας ἡμας, και δους παρακλησιν αιωνιαν και ελπιδα αγαθην εν χαριτι,

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phrase has, 1 John iii. 8. Also I am of opinion, that *sanctification of spirit* denotes the sanctification of the Thessalonians through the influences of the Spirit; and that, *belief of the truth*, signifies a real faith. So that, addressing the Thessalonians as believers, his meaning is, Ye Thessalonians, and all true believers without exception, were included in the covenant which God made with mankind after the fall, in the view of Christ's obedience to death; and were chosen to be heirs of salvation, through sanctification of spirit, as the means, and through faith counted to them for righteousness. The same sentiment we have likewise, 1 Pet. i. 1, 2. See Ephes. i. 4, 5. 1 Thess. i. 4. notes.

The judgment which the apostle passed on this occasion, concerning the Thessalonians, was not founded on any particular revelation concerning their state, but was merely a judgment of charity. He had discerned in the greatest part of them, from the first, a great love of truth, and had been witness to the operation of that love, in leading them to a holy manner of living; and therefore, concerning the most of them, he did not doubt of their continuing in holiness, through the efficacy of the same principle.

2. *Through sanctification of spirit.* The apostle uses the word *spirit* here, in the sense which it has, 1 Thess. v. 23., where it denotes the *mind* or rational principle.—1 Pet. i. 2., *sanctification of spirit* signifies the cleansing of the mind from the errors of heathenism.

Ver. 15.—1. *Stand and hold fast.* Κρατειτε is, to hold a thing in consequence of *victory*; and, therefore, to hold it firmly and surely, by the greatest exertion of strength.

2. *The traditions which ye have been taught.* In the apostle's writings, *traditions* are those doctrines and precepts which persons divinely inspired taught, as the doctrines and precepts of God, whether they taught them by word of mouth, or by writing. Thus the apostle terms his doctrines in general *traditions*, 2 Thess. iii. 6., *Withdraw yourselves from every brother who walketh disorderly, and*

14 *To which* he called you, by our gospel, to the obtaining of the glory of our Lord Jesus Christ.

15 *Well then,* brethren, (στητε) stand, and *hold fast*[1] the traditions[2] which ye have been taught, whether by *our* word, or by our letter.

16 *And may* our Lord Jesus Christ himself, and God even our Father, *who* hath loved us[1] and *given* us everlasting consolation[2] and good hope through grace;[3]

14 *To which he called you,* by means of *our gospel,* in order *to your obtaining* a share *of the glorious inheritance,* which our *Lord Jesus Christ will bestow* on his faithful servants.

15 *Well then,* since they shall perish who love not the truth, *brethren stand* firm, *and hold fast those precepts and doctrines, which ye have been taught, whether by our preaching, or by our letter;* and give no ear to those, who say the end of the world is at hand.

16 *And* to enable you so to do, *I pray that our Lord Jesus Christ himself, and God even our Father, who hath loved us* all, as a father loves his children, *and* hath *given us everlasting consolation,* under the miseries of life, *and a well-founded hope* of eternal life, *through mere favour;*

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not according to the tradition which he received from us. This appellation Paul gave to the doctrines and precepts of the gospel, on a double account; first, because they were delivered by Christ and by the Spirit to the apostles, merely on the authority of revelation: and, secondly, because the apostles delivered them to the world on the same authority, without attempting to prove them by any other argument. See Col. ii. 6. note. According to this account of the matter, the precept in the text, *Hold fast the traditions which ye have been taught,* applies to none but to the doctrines and precepts which the apostles, and other inspired teachers, delivered to the world as revelations from God. And no doctrines merit the name of *traditions,* in the scripture sense of the word, but such as were taught by the apostles of Christ, or by other spiritual men, who received them by immediate revelation from him. And though the inspired teachers, to whom these doctrines were revealed, communicated them to the world, first of all by word of mouth, they cannot now be known to be theirs, but by their holding a place in those writings, which are allowed to be the genuine productions of these inspired teachers. The traditions, therefore, on which the church of Rome lays so great a stress, are of no manner of value.

Ver. 16.—1. *May our Lord Jesus Christ, and God, even our Father, who hath loved us.* This, and what follows, though standing immediately connected with *God even our father,* must be understood as repeated concerning *our Lord Jesus Christ,* unless ὁ κυρι-

17 Comfort your hearts, and stablish you in every good word and work.

17 Παρακαλεσαι υμων τας καρδιας, και στηριξαι υμας εν παντι λογῳ και εργῳ αγαθῳ.

πασας is put for οι αγαπησαν, which is scarcely to be admitted: For the clause, *may our Lord Jesus Christ*, will be a sentence without meaning, if it is not completed in one or other of the methods just now mentioned. In this passage, the same operation is ascribed to the Son as to the Father, agreeably to what Christ himself hath told us, John v. 19., *What things soever he doth, these also doth the Son likewise.*

2. *And given us everlasting consolation.* That is, the means of never-failing consolation; as is plain from the following verse, in which the apostle wishes, that Christ and God might actually comfort their hearts.

3. *And good hope through grace.* *Good hope* is an emphatical ex-

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CHAP. III.

View and Illustration of the Matters contained in this Chapter.

IN the end of the foregoing chapter, by praying God to comfort and establish the Thessalonians, the apostle insinuated, that God's assistance, obtained, whether by their own prayers, or by the prayers of others, is the best preservative from apostasy and sin. Wherefore St Paul, at this time, being deeply affected with the malice and rage of the unbelieving Jews, who, while Gallio was proconsul of Achaia, had made an insurrection, in which his life was endangered, he besought the Thessalonians to pray to God in behalf of him and his assistants; that, by their bold and faithful preaching, the gospel might be as speedily and successfully propagated through the world, as it had been among the Thessalonians, ver. 1.—and that they might be delivered from those brutish and unreasonable men of the Jewish nation, who pretended to have faith in the true God, but had it not, ver. 2.—However, that the malice of the Jews might not terrify the Thessalonians too much, he put them in mind of the power and faithfulness of Christ, who will not suffer his servants to be tempted above what they are able to bear, ver. 3.—then prayed God to direct them all to that which was good, ver. 4.—And because his former letter had not reclaimed the disorderly among them, he, in the name and by the authority of Christ, commanded the faithful to avoid the company and conversation of them,

17 Comfort your hearts, and *establish*[1] you in every good word and work.	17 *Comfort your hearts* under afflictions for the gospel, *and establish you in every good doctrine and practice*, in opposition to the attempts of impostors to seduce you.

pression, signifying hope, not of ordinary blessings, but of such as are great and lasting, and the hope of which is well founded, being founded in the grace and favour of God, which is unchangeable.

Ver. 17. *Establish you.* Στηριξαι signifies to support a thing in such a manner as to render it firm, and preserve it from falling. Here it is applied to the mind, and denotes the establishment of it in the belief of every good doctrine, and in the practice of every virtue, by strengthening its faculties, and giving it just views of the doctrines and precepts of religion, and by infusing into it a sincere love of both.

who had not obeyed his former order concerning working for their own maintenance, ver. 6.—And to add the more weight to his command, he put the Thessalonians in mind, that when he and his assistants were with them, they did not, on pretence of their being employed in preaching the gospel, lead an idle life, ver. 7.—nor intrude themselves into the houses of the rich, nor live on other people's labour; but wrought daily for their own maintenance, ver. 8.—This course they followed, not because they had no right to maintenance from their disciples, but to make themselves examples of prudent industry to the Thessalonians, ver. 9.—Farther, he put them in mind, that when he was with them, he commanded, if any man did not work, none of them should give him to eat, ver. 10.—And, because he was informed, that there were still among them persons who did not work at all, but who went about idly, observing and censuring other people's actions, pretending perhaps, that, as the day of judgment was at hand, to employ themselves in worldly affairs, was inconsistent with the care of their salvation, ver. 11.—such idle persons he commanded immediately to correct their disorderly way of living, ver. 12.—and the faithful he exhorted, not to become weary of honestly working for their own maintenance, and of doing acts of charity to the really needy, ver. 13.—At the same time, that his injunctions might be better obeyed by the disorderly than formerly, he desired the rulers of the church, if any refused to do the things commanded in this letter, to point them out to the faithful, that they might put them to shame, by avoiding their

company, as he had directed, ver. 14.—yet they were not to regard them as enemies, but to admonish them as brethren, who might still be reclaimed, ver. 15.—Next, to shew his great affection to the Thessalonians, he prayed for all manner of happiness to them, ver. 16.—Lastly, to authenticate this epis-

OLD TRANSLATION.

CHAP. III. 1 Finally, brethren, pray for us, that the word of the Lord may have *free* course, and be glorified, even as *it is* with you;

2 And that we may be delivered from unreasonable and wicked men: for all *men* have not faith.

3 But the Lord is faithful, who shall stablish you, and keep *you* from evil.

4 And we have confidence in the Lord touching you, that ye both do and will do

GREEK TEXT.

1 Το λοιπον προσευχεσθε, αδελφοι, περι ημων, ινα ο λογος του Κυριου τρεχη, και δοξαζηται καθως και προς υμας·

2 Και ινα ρυσθωμεν απο των ατοπων και πονηρων ανθρωπων· ου γαρ παντων η πιστις.

3 Πιστος δε εστιν ο Κυριος, ος στηριξει υμας και φυλαξει απο του πονηρου.

4 Πεποιθαμεν δε εν Κυριω εφ' υμας, οτι α παραγγελλομεν

Ver. 1. *Even as among you.* This is a very high commendation of the Thessalonian brethren, and was designed to encourage them in their attachment to the gospel.

Ver. 2.—1. *Delivered from brutish and wicked men.* Ατοπων, which I have translated *brutish men*, literally signifies *men who have no place;* that is, who deserve to have no place in society; consequently unreasonable brutish men, who act merely from the impulses of their passions, and who, like wild beasts, should be avoided. No doubt the apostle, when he wrote this, had the heathen priests and philosophers in his eye, as well as the unbelieving Jewish zealots. Yet seeing the latter were so exceedingly enraged against him from preaching salvation to the Gentiles without requiring them to obey the law of Moses, that they followed him from place to place, and raised a furious storm of persecution against him wherever they found him, by inflaming both the rulers and the people against him; it is not improbable that they were particularly pointed at in this passage; especially as they had lately made an insurrection at Corinth, with an intention to have the apostle put to death.

2. *For all men have not faith.* *Faith,* in this passage, does not signify the actual belief of the gospel, but such a desire to know and to do the will of God, as will dispose a person to believe the gospel, when fairly proposed to him.—In this the apostle glances

tle, the apostle, with his own hand, wrote the salutation; and declared it to be the mark, by which all his genuine letters might be distinguished from such as were forged, ver. 17.—and finished this epistle with his apostolic benediction, ver. 18.

NEW TRANSLATION.

CHAP. III. 1 Finally, brethren, pray for us, that the word of the Lord may *run*, and be glorified, even as (παρ', 293.) *among* you.[1]

2 And that we may be delivered from *brutish*[2] and wicked men, for all men have not faith.[3]

3 (Δι, 100.) *However*, the Lord is faithful, who *will establish and* keep you from *the evil one*.[4]

4 *For we are persuaded* in the Lord *concerning* you, that the things

COMMENTARY.

CHAP. III. 1 *To conclude, brethren, pray*, both in public and in private, *for us*, that we *may have* liberty to preach every where (Col. iv. 3.) with courage (Eph. vi. 16.) and fidelity, *that the gospel may be quickly spread, and be glorified* by the faith and obedience of mankind, even *as* it is *among you*.

2 *And that we may be delivered from brutish and ill-disposed men*, such as the heathen priests, but especially the unbelieving Jewish zealots. *For all men have not faith*; have not a desire to know and do the will of God.

3 *However*, though they persecute you, *the Lord* Jesus *is faithful, who*, according to his promise, *will establish and keep you from* being seduced by the *devil*, and his instruments.

4 *For, by our knowledge of the faithfulness of the Lord, we are persuaded concerning you, that the*

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not only at the Jews, who boasted of their faith in the true God, and in the revelations of his will which he had made to them, but at the Greek philosophers likewise, who had assumed to themselves the pompous appellation of *lovers of wisdom* or truth.

Ver. 3. *Keep you from the evil one*, απο τ πονηρ. This is the name given in other passages of scripture, to the devil, Matth. vi. 13. xiii. 19. 38. Ephes. vi. 16.—The apostle assured the Thessalonians, that the Lord Jesus would establish and keep them from the evil one, to prevent their being too much distressed with fear for their own perseverance, when they found him so anxious to be delivered from brutish and wicked men.

Ver. 4. *Ye both do and will do.* The apostle in this expresses his good opinion of the greatest part of the Thessalonian brethren,

the things which we command you.

5 And the Lord direct your hearts into the love of God, and into the patient waiting for Christ.

6 Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which he received of us.

7 For yourselves know how ye ought to follow us; for we behaved not ourselves disorderly among you;

8 Neither did we eat any man's bread for nought; but wrought with labour and travail night and day, that we might not be chargeable to any of you:

ὑμιν, και ποιειτε και ποιησετε.

5 Ὁ δε Κυριος κατευθυναι ὑμων τας καρδιας εις την αγαπην τυ Θευ, και εις ὑπομονην τυ Χριςυ.

6 Παραγγελλομεν δε ὑμιν, αδελφοι, εν ονοματι τυ Κυριυ ἡμων Ιησυ Χριςυ, ςελλεσθαι ὑμας απο παντος αδελφου ατακτως περιπατουντος, και μη κατα την παραδοσιν ἡν παρελαβε παρ' ἡμων.

7 Αυτοι γαρ οιδατε πως δει μιμεισθαι ἡμας· ὁτι ουκ ητακτησαμεν εν ὑμιν·

8 Ουδε δωρεαν αρτον εφαγομεν παρα τινος· αλλ' εν κοπῳ και μοχθῳ, νυκτα και ἡμεραν εργαζομενοι, προς το μη επιβαρησαι τινα ὑμων.

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but not of every one of them without exception, as is plain from verses 11.—14.

Ver. 5.—1. *May the Lord direct your hearts to the love of God, και εις ὑπομονην, and to the patience of Christ.* May the Lord direct your heart to imitate the love which God hath shewed to mankind, and the patience which Christ exercised under suffering. This sense, *the patience of Christ* has, Rev. i. 9., *a partaker in the kingdom and patience of Jesus Christ.* Others, by *the love of God*, understand the Thessalonians' *love to God;* and by *the patience of Christ*, their patient waiting for the second coming of Christ, mentioned 1 Thess. i. 10. But I prefer the first sense, for the reason assigned in the next note.

2. *And to the patience of Christ.* As *the patience of Job* is the patience of which Job was so great an example, so *the patience of Christ* is the patience which he exercised in his sufferings.

Ver. 6.—1. *Walketh disorderly.* Ατακτοι, *disorderly persons*, are they who profess to be subject to the discipline of the gospel, yet do not walk according to its precepts. See 1 Thess. v. 14. note 1. What the apostle condemned under this description, was *idleness*, (ver. 11.), and by the solemnity with which he introduces his

which we *commanded* you, ye both do, and will do.[1]

5 *Now may* the Lord direct your hearts *to* the love of God,[1] and *to the patience* of Christ.[2]

6 Now we command you, brethren, *by* the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother *who* walketh disorderly,[1] and not *according* to the tradition[2] which he received *from* us.

7 For yourselves know how ye ought to *imitate* us; *because we did not walk* disorderly among you;

8 Neither did we eat *bread as a gift from any one*, but with labour and *toil we* wrought night and day, *in order not to overload* any of you.

things which we have commanded you, he enables you, and will still enable you to perform.

5 *Now, May the Lord direct your hearts to the love of God, and to the patience which Christ exercised* in all his afflictions, that ye may be preserved from apostasy.

6 In my former letter (chap. v. 14.), I ordered your rulers to rebuke them who walked disorderly; but their rebukes have been disregarded. Wherefore, *now we command you, brethren, by the authority of our Lord Jesus Christ, that ye shun the company of every brother, who*, having been once and again admonished, still *walketh disorderly, and not according to the precepts which he received from me.*

7 My own conduct entitles me to rebuke the disorderly. *For yourselves know, that ye ought to imitate me, because I did not go about in idleness among you,* meddling in other people's affairs.

8 *Neither did I eat meat as a gift from any one, but with* great *labour and fatigue I wrought daily* for my own maintenance, and for the maintenance of my assistants (Acts xx. 34.), *in order* that I might *not overload any of you* with maintaining us.

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charge, we are taught that it is most offensive to God, and dangerous to ourselves and others, to encourage, by our company and conversation, such as live in the practice of any open and gross sin. May all who have a regard to religion, attend to this! The same charge is repeated, ver. 14. See note 2. on that verse.

2. *Tradition, which he received from us.* See chap. ii. 15. Col. ii. 6. notes.

9 Not because we have not power, but to make ourselves an ensample unto you to follow us.

10 For even when we were with you, this we commanded you, that if any would not work, neither should he eat.

11 For we hear that there are some which walk among you disorderly, working not at all, but are busy bodies.

12 Now them that are such we command, and exhort by

9 Ουχ ὁτι εκ εχομεν εξουσιαν, αλλ' ἱνα ἑαυτους τυπον δωμεν ὑμιν εις το μιμεισθαι ἡμας.

10 Και γαρ ὁτε ἡμεν προς ὑμας, τουτο παρηγγελλομεν ὑμιν, ὁτι ει τις ου θελει εργαζεσθαι, μηδε εσθιετω.

11 Ακουομεν γαρ τινας περιπατουντας εν ὑμιν ατακτως, μηδεν εργαζομενους, αλλα περιεργαζομενους.

12 Τοις δε τοιουτοις παραγγελλομεν, και παρακαλου-

Ver. 9.—1. *Not because we have not right.* When our Lord first sent out the twelve to preach, he said to them, Matth. x. 9., *The workman is worthy of his meat:* and by so saying, conferred on his apostles a right to demand maintenance from those to whom they preached. See 1 Cor. ix. 4. note. This right Paul did not insist on among the Thessalonians, but wrought for his own maintenance, while he preached to them. Lest, however, his enemies might think this an acknowledgment that he was no apostle, he here asserted his right, and told them, that he had demanded no maintenance from them, to make himself a pattern to them of prudent industry.

2. *That we might give ourselves to you for a pattern.* The apostle's working for his maintenance, ought to have put the idle among the Thessalonians to shame, who perhaps excused themselves from working, on pretence they were attending to their neighbours' affairs. For if the apostle did not make the necessary and laborious work of preaching the gospel an excuse for not working, the Thessalonians had no reason to excuse themselves from working, on pretence of their minding other people's affairs; which in truth was but officious meddling.

Ver. 10. *If any one will not work, neither let him eat.* From this precept of the gospel, we learn that all men, without distinction, ought to employ themselves in some business or other which is useful; and that no man is entitled to spend his life in idleness. From the lower classes of mankind it is required, that they employ themselves in agriculture, or in the mechanic arts, or in such other services as are necessary to society. And from them who are in higher stations, such exercises of the mind are expected, as may advance the happiness of others, either in this life, or in that which is to come. Whether, therefore, we fill higher or lower stations,

9 Not because we have not *right*,[1] but *that we might give ourselves to you for a pattern*,[2] *to imitate us.*

9 This course I followed, *not because I had not right* to maintenance from you as an apostle; *but that I might give myself, to* such of *you* as are disposed to be idle, *for an example of industry*, in which ye ought *to imitate me.*

10 (Και γαρ, 93.) *And therefore*, when we were with you, this we commanded you, that if any *one will* not work, neither *let him* eat.[1]

10 *And therefore, when I was with you, this I commanded, that if any person* among you capable of working, *will not work* for his own maintenance, *let him not eat* of your meat, lest it encourage him in his idleness.

11 For we hear that there are some *who* STILL walk among you disorderly,[1] not working at all, but *prying into other people's affairs.*

11 This injunction I now renew, *because I hear that there are some who still walk among you disorderly*, contrary to reason, and to the gospel, *applying themselves to no useful labour, but* going about *prying into other people's affairs*; misrepresenting what they have heard and seen.

12 Now them *WHO ARE* such we command

12 *Now such* idle parasites, *I command*, by the authority, *and beseech*

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let us apply ourselves diligently to such useful occupations, as are suitable to our particular rank, that when we give account of ourselves to God, we may be found to have lived not altogether uselessly in the world.—This passage of the word of God ought likewise to be regarded by such as go about begging their bread, notwithstanding they are able, and have opportunity, to work for their own maintenance. In the apostle's judgment, such have no right to maintenance, and therefore to give them alms is to encourage them in vice; a practice which the apostle has forbidden, ver. 6., and should be avoided by all conscientious Christians, lest by supplying such disorderly persons' wants, they make themselves accessaries to their idleness and wickedness.

Ver. 11. *We hear that there are some who still walk among you disorderly.* From this it appears, that after writing the former letter, the apostle had received a particular account of the state of the Thessalonian church. Probably the messenger who carried that letter, gave him an account of their affairs at his return; or brought him a letter from some of the pastors of the church, wherein they informed him of their state. The things mentioned, chap. ii. 1, 2., afford another proof of this. Besides, the apostle would not so soon have wrote a second letter to the Thessalonians, if he

our Lord Jesus Christ, that with quietness they work, and eat their own bread.

13 But ye, brethren, be not weary in well doing.

14 And if any man obey not our word by this epistle, note that man, and have no company with him, that he may be ashamed.

15 Yet count *him* not as an enemy, but admonish *him* as a brother.

16 Now, the Lord of peace himself give you peace always, by all means. The Lord *be* with you all.

μεν δια του Κυριου ὑμων Ιησου Χριστου, ἱνα μετα ἡσυχιας ἐργαζομενοι, τον ἑαυτων ἀρτον ἐσθιωσιν.

13 Ὑμεις δε, ἀδελφοι, μη ἐκκακησητε καλοποιουντες.

14 Ει δε τις ουχ ὑπακουει τῳ λογῳ ἡμων δια της ἐπιστολης, τουτον σημειουσθε· και μη συναναμιγνυσθε αὐτῳ, ἱνα ἐντραπῃ.

15 Και μη ὡς ἐχθρον ἡγεισθε, ἀλλα νουθετειτε ὡς ἀδελφον.

16 Αὐτος δε ὁ Κυριος της ειρηνης δωη ὑμιν την ειρηνην δια παντος ἐν παντι τροπῳ. Ὁ Κυριος μετα παντων ὑμων.

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had not been informed of some particulars which made it necessary.

Ver. 12. *We command and beseech.* To his command, the apostle added *earnest entreaty*; and he did so by the authority and direction of Christ. The meaning may be as in the commentary.

Ver. 13. *Be not weary in well doing.* Μη ἐκκακησητε properly signifies, do not flag through sloth or cowardice. See Eph. iii. 13. note 1. The Thessalonians were not to flag in the performance either of their civil, or of their religious duties.

Ver. 14.—1. *Point out that man.* A like direction is given, Rom. xvi. 17. 1 Cor. v. 9, 11, 13. Phil. iii. 17. Beza thinks the word σημειουσθε, *put a mark* upon that man, means *excommunicate him*; to which meaning the subsequent clause seems to agree. Grotius construes the words δια της ἐπιστολης with τουτον σημειουσθε, *Give me notice of that man by a letter.* But the phrase in that sense is not common. See Benson on the passage.

2. *Keep no company with him, that he may be ashamed.* From this and other passages, particularly Matt. xviii. 15.—17., Tit. iii. 10., and ver. 6. of this chapter, it appears that Christ hath established a wholesome discipline in his church, to be exercised by the pastors and people for reclaiming those who sin. This discipline does not consist in corporal punishments, imprisonments, fines, and civil incapacities; but in the administration of admonitions and rebukes. When these are without effect, and the offender continues impenitent, he is to be excluded from joining the church in

and *beseech*[1] by our Lord Jesus Christ, that with quietness they work, and eat their own bread.

by the love of *our Lord Jesus Christ, that* forbearing meddling in any shape with other people's affairs, and *remaining quietly at home, they work and feed themselves with their own meat.*

13 *And* ye, brethren, be not weary[1] in well-doing.

13 *And ye, brethren,* who hitherto, by your honest industry, have not only fed yourselves, but the poor, *do not flag in that good work.*

14 (Δε) *Now,* if any *one* do not obey our (λογω, 60.) *command in* this letter, *point out* that man,[1] and *keep* no company with him, that he may be ashamed.[2]

14 *Now if any one do not obey our command,* given to all *in this letter,* that they work for their own maintenance, *do ye,* the rulers of the church, *point out that man* to the rest, *that,* as I said before, ver. 10. *none of you may keep company with him,* in order that being shunned by all as an evil doer, *he may be ashamed* of his conduct, and amend.

15 Yet *do not* count HIM as an enemy, but admonish HIM as a brother.

15 *Yet do not behave towards him as an infidel,* who is incorrigible, *but* in your public discourses, and in private, as ye have opportunity, *admonish him as a brother,* who may still be reclaimed.

16 *And may* the Lord of peace[1] himself, give you peace always, *in every shape.* The Lord BE with you[2] *all.*

16 *And may Christ, the author of all happiness, himself give you happiness in every shape,* by bestowing on you diligence in your worldly business, concord among yourselves, and good agreement with your heathen neighbours. *The Lord be with you all,* to direct you.

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the offices of religion. In that case, however, the faithful must not lose, either their affection for the offending party, or their hope of his recovery; but must continue to admonish him as a brother, till he appears incorrigible. When this happens, he is to be cast out of the society, and avoided as a person with whom to have any intercourse, except in the offices of humanity, would be dangerous. Matt. xviii. 17.

Ver. 16.—1. *The Lord of peace.* The apostle calls Christ *the Lord of peace,* in allusion to Isaiah ix. 6., where he is foretold under the character of the *prince of peace,* because he was to reconcile

17 The salutation of Paul, with mine own hand, which is the token in every epistle: so I write.

18 The grace of our Lord Jesus Christ *be* with you all. Amen.

17 Ὁ ασπασμος τῃ εμῃ χειρι Παυλου, ὁ ἐστι σημειον ἐν πασῃ ἐπιστολῃ· οὑτω γραφω.

18 Ἡ χαρις του Κυριου ἡμων Ιησου Χριστου μετα παντων ὑμων. Αμην.

Jews and Gentiles to God and to one another, making peace between God and them; and *making of two one new man*, whose members are to live in peace with one another.—This prayer the apostle subjoins to the foregoing command, to intimate, that if the rulers of the church are faithful in their exhortations and admonitions, it is to be expected that the Lord will follow their labours with his blessing, and make them effectual for producing peace and righteousness among the members of his body.

2. *The Lord be with you all.* This wish is founded on Christ's promise, Matt. xxviii. 20., *Lo, I am with you alway, even unto the end of the world.* With this promise Paul may have been made acquainted by revelation.

Ver. 17. *The salutation, &c. which is the token in every epistle.* Paul commonly employed one to write, or at least to make a fair

CONCLUSION.

As the first epistle to the Thessalonians contains a formal proof of the divine original of the gospel, founded on the knowledge and experience of the persons to whom it was addressed, its primary intention was to establish them in the faith of the gospel. Yet, like the other inspired writings, it was calculated for the benefit of all the churches of Christ to the end of the world. Accordingly, it has been of singular use to them in every age; for, from it we learn what the facts and circumstances were, on which the apostles built their pretensions to a divine commission, and by which they persuaded mankind to embrace the gospel. And our knowledge of these facts and circumstances leads us to believe, that the rapid progress of the gospel was owing, neither to fraud nor to enthusiasm, nor to the power of the sword, but to the excellent nature of the gospel; the holy lives of its first preachers and professors; the undeniable miracles which the apostles wrought in proof of their mission from God; the gifts of the Spirit which they

17 The salutation of Paul with mine own hand, which is the token in every epistle: *thus* I write.

18 The grace of our Lord Jesus Christ BE with you all. Amen.

17 *The salutation of* me, *Paul*, written *with mine own hand, which is the token in every epistle*, by which ye may distinguish my genuine letters. *In this manner I write.*

18 *May the graces* which shone *in our Lord Jesus Christ, remain with you all. Amen.* See Eph. vi. 24. note 2.

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copy of his letters, especially if they were of any length. Wherefore, as impostors had now begun to forge letters in his name (2 Thess. ii. 2.) to prevent the ill consequences of that fraud, he wrote the salutation in all his letters with his own hand. And that the faithful at Thessalonica might be able to distinguish his genuine letters from such as were forged, he desired them to take particular notice of that mark. It seems the apostle's converts were generally acquainted with his handwriting.—Doddridge insinuates, that Paul may have dictated some of his epistles, while his hands were employed in the labours of his occupation of tent-making, and says, This may account for some small inaccuracies of style at which little minds have been offended, but which good judges easily know how to excuse.

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bestowed on their converts; the witness which they bear to the resurrection of their master; and their appealing to that great miracle, in proof that, according to his promise, he will return from heaven to reward the righteous, and to punish the wicked. For these being matters of fact, obvious to the senses of mankind, the vulgar, equally with the learned, were able to judge of them; and being strongly impressed by them, great numbers of them became Christ's disciples. Wherefore, although no miracles are now wrought in confirmation of the gospel, and the spiritual gifts have long ago ceased in the church, we have still abundant evidence of the divinity of our religion. The first epistle to the Thessalonians affords a convincing proof, that the gospel was established in the chief city of the province of Macedonia, by its own intrinsic excellence, accompanied with miracles and with the exercise of the spiritual gifts, notwithstanding the philosophers, of whom there were many in Thessalonica, endeavoured to overturn it by reasoning, and the unbelieving Jews, to stop its progress, stirred up

the heathens to persecute those who professed it. For, the miracles and spiritual gifts which accompanied the preaching of the gospel, rendered it superior to all opposition.

The second epistle to the Thessalonians, although it was written to correct a particular error, being an illustrious monument of the inspiration of its author, affords to us, who live in these latter times, an additional, and I may say an increasing evidence of the truth of our religion. Certain false teachers, by misinterpreting an expression or two in the apostle's first epistle, had made the Thessalonians believe, that the coming of Christ to raise the dead, and carry the righteous into heaven, was at hand, and thereby had occasioned them to neglect their worldly affairs. To undeceive them, the apostle, in his second epistle, assured them, that, before the coming of Christ, a great apostasy or defection from the true faith and practice of the gospel would take place in the church; that that defection would not happen all at once, but would proceed by slow degrees to the height and extent determined; and that to carry it to that height, a long series of ages was requisite. And, to shew, that the apostasy would be of a long continuance, the apostle foretold the particulars of which it was to consist, described the persons by whom it was to be introduced, and discovered the vile arts, by which they were to establish it Withal, that the Thessalonians might not be too much afflicted with the foresight of the evils which the apostasy would occasion, and that the faithful who beheld these evils, might not be tempted to think God had cast off all care of his church, the apostle foretold that the apostasy would be destroyed; but in as gradual a manner as it had been introduced. And even described the means by which it would be destroyed; namely, by the scriptures put into the hands of the people, and by the preaching of the true doctrine of the gospel out of the scriptures; so that the eyes of the people, long blinded by the arts of the deceivers, being opened, they would at length discern and acknowledge the truth.—No events similar to these having ever taken place in any prior age of the world, the prediction of them by the apostle, and their happening exactly as they were foretold to us, who have seen the rise and progress, and begun destruction of the apostasy, are such a demonstration of the inspiration of St Paul, and of the truth of our religion, as cannot be gainsaid.

The matters contained in the two epistles to the Thessalonians being of such importance, we may believe, that the presidents of the Thessalonian church, in obedience to the apostle's adjuration in his first epistle, took care to have both of them frequently read to the people in their public assemblies;

who, considering them as expressions of their spiritual father's love to them, and of his earnest concern for their salvation, would hear them read with pleasure, and be greatly strengthened and comforted by them.—May the reading of these excellent writings have the same happy effects on the disciples of Christ, to the end of time!

A NEW

LITERAL TRANSLATION

ST PAUL'S FIRST EPISTLE

TIMOTHY

PREFACE.

SECT. I. *The History of Timothy's Conversion to Christianity.*

PAUL and Barnabas, in the course of their first apostolical journey among the Gentiles, having come to Lystra, a city of Lycaonia, in the Lesser Asia, Acts xiv. 6., preached there some time, and converted a pious Jewish woman, named Lois, with her daughter Eunice, whose husband, it is thought, was then dead, 2 Tim. i. 5.—Soon after this, *Timothy*, Eunice's son, who had been brought up by his mother and grandmother, in the Jewish religion, and in the knowledge of the scriptures, 2 Tim. iii. 15., being greatly affected by the apostle's discourses, believed.—From the time of his conversion, Timothy made such proficiency in the knowledge of the gospel, and was so remarkable for the sanctity of his manners, as well as for his zeal in the cause of Christ, that he attracted the esteem of all the brethren in those parts. Accordingly, when the apostle came from Antioch in Syria to Lystra, the second time, they so praised Timothy, that *him would Paul have to go forth with him*, Acts xvi. 2, 3. The testimony of the brethren, however, was not the only reason of this choice. Timothy was pointed out as a fit person to be ordained an *evangelist*, by a

revelation made either to Paul himself, or to some of the Christian prophets in Lystra, 1 Tim. i. 18. In the mean time, Timothy, though a Jew, not having been circumcised by reason that his father was a *Greek* or Gentile, it was proper he should bear that mark of his descent; because, without it, the Jews would have looked on him as a Gentile, and have despised his instructions. This, and not any opinion that circumcision was necessary to salvation, determined the apostle to propose, and Timothy to receive the rite by which the Jews, from the earliest times, had been distinguished from the rest of mankind. Afterwards, the eldership at Lystra, the more strongly to impress Timothy with a sense of the importance of the function he had undertaken, solemnly set him apart to the office of an *evangelist*, by the laying on of their hands, 1 Tim. iv. 14., and by prayer. This was followed by the laying on of the apostle's hands, for the purpose of communicating to Timothy the gifts of the Holy Ghost, 2 Tim. i. 6.

Timothy, thus prepared to be the apostle's fellow-labourer in the gospel, accompanied him and Silas when they visited the churches of Phrygia, and delivered to them the decrees of the apostles and elders at Jerusalem, freeing the Gentiles from the law of Moses as a term of salvation. Having gone through these countries, they at length came to Troas, where Luke joined them, as appears from the phraseology of his history, Acts xvi. 10, 11, *&c.*—In Troas, as was mentioned, Pref. to 1 Thess. sect. 1., a vision appeared to Paul, directing them to go into Macedonia. Loosing therefore from Troas, they all passed over to Neapolis, and from thence went to Philippi, where they converted many, and planted a Christian Church. From Philippi they went to Thessalonica, leaving Luke at Philippi; as appears from his changing the phraseology of his history at ver. 40. We may therefore suppose, that, at their departing, they committed the converted at Philippi to Luke's care.—In Thessalonica, they were opposed by the unbelieving Jews, and obliged to flee to Berœa, whither the Jews from Thessalonica followed them. To elude their rage, Paul, who was most obnoxious to them, departed from Berœa by night to go to Athens, leaving Silas and Timothy in Berœa. At Athens Timothy came to the apostle, and gave him such

an account of the afflicted state of the Thessalonian brethren, as induced him to send Timothy back to comfort them. See Pref. to 1 Thess. sect. 1.—After that Paul preached at Athens; but with so little success, that he judged it proper to leave Athens, and go forward to Corinth, where Silas and Timothy came to him, and assisted in converting the Corinthians. And when he left Corinth, they accompanied him, first to Ephesus, then to Jerusalem, and after that to Antioch in Syria.—Having spent some time in Antioch, Paul set out with Timothy on his third apostolical journey, in which, after visiting all the churches of Galatia and Phrygia, in the order in which they had been planted, they came to Ephesus the second time, and there abode long. In short, from the time Timothy first joined the apostle as his assistant, he never left him, except when sent by him on some special errand. And by his affection, fidelity, and zeal, he so recommended himself to all the disciples, and acquired such authority among them, that Paul inserted his name in the inscription of several of the letters which he wrote to the churches, to shew that their doctrine was one and the same. His esteem and affection for Timothy the apostle expressed still more conspicuously, by writing to him those excellent letters in the canon, which bear his name; and which have been of the greatest use to the ministers of the gospel, ever since their publication, by directing them to discharge all the duties of their function, in a proper manner.

Sect. II. *Of the Time when the first Epistle to Timothy was written.*

In the third verse of the first chapter of this epistle, the apostle saith, *As I entreated thee to abide in Ephesus, when going into Macedonia, so do: that thou mayest charge some not to teach differently.* From this it is plain, 1. That Timothy was in Ephesus when the apostle wrote his first letter to him. —2. That he had been left there by the apostle, who, at parting with him, entreated him to abide in Ephesus.—3. That this happened when Paul was going from Ephesus into Macedonia.—And 4. That he entreated Timothy to abide in

Ephesus for the purpose of charging some teachers in that church, not to teach differently from the apostles.

In the history of the acts of the apostles, there is no mention of Paul's going from Ephesus into Macedonia, but once; namely, after the riot of Demetrius, Acts xx. 1. For which reason, Theodoret among the ancients, and among the moderns, Estius, Baronius, Capellus, Grotius, Lightfoot, Salmasius, Hammond, Witsius, Lardner, Benson, and others, have given it as their opinion, that the apostle speaks of that journey in his first epistle to Timothy. Yet, if I am not mistaken, the following circumstances will shew their opinion to be ill founded.

1. When the apostle went from Ephesus into Macedonia, as related, Acts xx. 1., Timothy was not in Ephesus, having gone from that city into Macedonia with Erastus, by the apostle's direction, Acts xix. 22. And, in the first epistle to the Corinthians, which was written after Timothy's departure from Ephesus, we are informed that he was to go from Macedonia to Corinth, 1 Cor. iv. 7., *I have sent to you Timothy.* —1 Cor. xvi. 10., *If Timothy be come, take care that he be among you without fear.* Ver. 11. *Send him forward in peace, that he may come to me: for I expect him with the brethren.*— But before Timothy returned from Corinth, the apostle left Ephesus, and went into Macedonia, where the brethren above mentioned met him, 2 Cor. ii. 12, 13., having Timothy in their company; as is plain from his joining the apostle in his second epistle to the Corinthians, which all agree was written from Macedonia, immediately after the brethren from Corinth gave the apostle an account of the success of his first letter. Wherefore, since Timothy was not in Ephesus when the apostle left that city after the riot, it could not be the occasion, on which the apostle said to him, *As I entreated thee to abide in Ephesus, when going into Macedonia, so do:* But the journey into Macedonia, of which he speaks, must have been some other journey not mentioned in the Acts.—To remove this difficulty, we are told, that Timothy returned from Corinth to the apostle, before his departure from Ephesus, and that he was left there after the riot: But that something happened, which occasioned him to follow the apostle into Macedonia: That there he joined him in writing his second epistle to the Co-

rinthians; and having finished his business in Macedonia, he returned to Ephesus, and abode; agreeably to the apostle's request. But as these suppositions are not warranted by the history of the Acts, Timothy's joining the apostle in his second epistle to the Corinthians, may still be urged as a proof, that he came with the brethren directly from Corinth to Macedonia.—Farther, that Timothy did not go from Macedonia to Ephesus, after joining the apostle in his second epistle to the Corinthians, but returned with him to Corinth to receive the collections, I think is plain from Acts xx. 4., where he is mentioned as one of those who accompanied Paul from Corinth to Jerusalem, with the collections.

2. When the apostle wrote his first epistle to Timothy, *he hoped to come to him soon*, chap. iii. 14. But, from the history of the Acts, it is certain, that in no letter written to Timothy after the riot, till his first confinement in Rome, could the apostle say, that *he hoped to come to him soon*. He could not say so, in any letter written from Troas, the first place he stopped at after leaving Ephesus. For at that time he was going into Macedonia and Achaia to receive the collections from the churches in these provinces. Neither could he say so, after writing his second to the Corinthians from Macedonia. For in that epistle, he told the Corinthians, he was coming to them with the Macedonian brethren, who were commissioned to attend him in his voyage to Jerusalem, with the collections, 2 Cor. ix. 4., and that he meant to sail directly from Corinth to Judea, 2 Cor. i. 16.—As little could he write to Timothy, that *he hoped to come to him soon*, when he altered his resolution on occasion of the lying in wait of the Jews, and returned into Macedonia, Acts xx. 3. For he was then in such haste to be in Jerusalem on the day of Pentecost, that when he came to Miletus, instead of going to Ephesus, he sent for the elders of that church to come to him, Acts xx. 16, 17.—When he arrived in Judea, he could not write, that *he hoped to come to Ephesus soon*. For he was imprisoned a few days after he went up to Jerusalem. And having continued two years in prison at Cæsarea, he was sent bound to Rome, where likewise being confined, he could not, till towards the conclusion of that confinement, write to Timothy, that *he hoped to come to him soon*. And even then, he did not write his first

epistle to Timothy. For Timothy was with him at the conclusion of his confinement, Phil. ii. 19.—23.

3. From the first epistle, we learn, that the following were the errors Timothy was left in Ephesus to oppose: Fables invented by the Jewish doctors to recommend the observance of the law of Moses, as necessary to salvation: Uncertain genealogies, by which individuals endeavoured to trace their descent from Abraham, in the persuasion that they would be saved, merely because they had Abraham to their father: Intricate questions and strifes about some words in the law: Perverse disputings of men of corrupt minds, who reckoned that which produced most gain, to be the best kind of godliness: and oppositions of knowledge falsely so named.—But, these errors had not taken place in the Ephesian church before the apostle's departure; for in his charge to the Ephesian elders at Miletus, he foretold, that the false teachers were to enter among them after his departing, Acts xx. 29., *I know that after my departing, shall grievous wolves enter in among you, not sparing the flock.* 30. *Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them.* The same thing appears from the two epistles which the apostle wrote to the Corinthians; the one from Ephesus before the riot of Demetrius, the other from Macedonia after that event; and from the epistle which he wrote to the Ephesians themselves from Rome, during his confinement there. For in none of these letters, is there any notice taken of the above-mentioned errors, as subsisting among the Ephesians at the time they were written, which cannot be accounted for, on supposition that they were prevalent in Ephesus, when the apostle went into Macedonia after the riot. I am therefore of opinion, that the first to Timothy, in which the apostle desired him to abide in Ephesus, for the purpose of opposing the Judaizers and their errors, could not be written, either from Troas, or from Macedonia, after the riot, as those, who contend for the early date of that epistle, suppose: But it must have been written some time after the apostle's release from his confinement in Rome, when, no doubt, he visited the church at Ephesus, and found the judaizing teachers there busily employed in spreading their pernicious errors.

4. In the first epistle to Timothy, the same sort of persons, doctrines, and practices, are reprobated, which are condemned in the second. Compare 1 Tim. iv. 1.—6. with 2 Tim. iii. 1.—5., and 1 Tim. vi. 20. with 2 Tim. ii. 14., and 1 Tim. vi. 4. with 2 Tim. ii. 16.—The same commands, instructions, and encouragements are given to Timothy in the first epistle, as in the second. Compare 1 Tim. vi. 13, 14. with 2 Tim. iv. 1.—5.—The same remedies for the corruptions which had taken place among the Ephesians, are prescribed in the first epistle, as in the second. Compare 1 Tim. iv. 14. with 2 Tim. i. 6, 7.—And as in the second epistle, so in the first, every thing is addressed to Timothy, as superintendant both of the teachers and of the laity in the church at Ephesus: All which I think imply, that the state of things among the Ephesians was the same when the two epistles were written. Consequently, that the first epistle was written only a few months before the second: and not long before the apostle's death.

These arguments appeared so convincing to Pearson, Le Clerc, L'Enfant, Cave, Fabritius, Mill, Whitby, and others, that they were unanimously of opinion, Timothy was left by the apostle in Ephesus, as he went into Macedonia, not after the riot of Demetrius, but after he was released from his first confinement in Rome. And from that circumstance they infer, that he did not write his first epistle to Timothy till some time in the end of the year 64, or in the beginning of 65.—I think it was written from Nicopolis. See Pref. to Titus, sect. 1.

To the late date of the first epistle, there are three plausible objections which must not be overlooked.

Object. 1. It is thought, that if the first epistle to Timothy was written after the apostle's release, he could not, with any propriety, have said to Timothy, chap. iv. 12., *Let no man despise thy youth.*—But it is replied, That Servius Tullius, in classing the Roman people, as Aulus Gellius relates, *lib.* x. *c.* 28., divided their age into three periods. *Childhood*, he limited to the age of *seventeen*: *Youth*, from that to *forty-six*: and *old age*, from forty-six to the end of life. Now, supposing Timothy to have been 18 years old, A. D. 50, when he became Paul's assistant, he would be no more than 32, A. D. 64, two years after the apostle's release, when it is supposed this

epistle was written. Wherefore, being then in the period of life, which, by the Greeks as well as the Romans, was considered as *youth*, the apostle, with propriety, might say to him, *Let no man despise thy youth.*

Object. 2. When the apostle touched at Miletus, in his voyage to Jerusalem, with the collections, the church at Ephesus had a number of *elders*, that is, of *bishops* and *deacons*, who came to him at Miletus, Acts xx. 17. It is therefore asked, What occasion was there, in an epistle written after the apostle's release, to give Timothy directions concerning the ordination of bishops and deacons, in a church where there were so many elders already? The answer is, The elders who came to the apostle at Miletus, in the year 58, may have been too few for the church at Ephesus, in her increased state, in the year 65. Besides, false teachers had then entered, to oppose whom, more bishops and deacons might be needed, than were necessary in the year 58. Not to mention, that some of the first elders having died, others were wanted to supply their places.

Object. 3. Because the apostle wrote to Timothy, that *he hoped to come to him soon*, 1 Tim. iii. 14., it is argued, that the letter in which this is said, must have been written before the apostle said to the Ephesian elders, Acts xx. 25., *I know that all ye, among whom I have gone preaching the kingdom of God, shall see my face no more.* But if, by this, the first epistle to Timothy is proved to have been written before the apostle's interview with the elders at Miletus, his epistles to the Philippians, to the Hebrews, and to Philemon, in which he promised to visit them, must likewise have been written before the interview: in regard his declaration respected the Philippians, the Hebrews, and Philemon, as well as the Ephesians: For they certainly were persons, among whom the apostle had gone preaching the kingdom of God. Yet no commentator ever thought the epistles above mentioned, were written to them before the apostle's interview with the Ephesian elders. On the contrary, it is universally acknowledged, that these epistles were written four years after the interview; namely, during the apostle's first imprisonment at Rome. Wherefore, when he told the Ephesian elders, that they and his other converts, among whom he had gone preaching the kingdom of God,

should see his face no more, as it was no point either of faith or practice, which he spake, he may well be supposed to have declared nothing but his own opinion resulting from his fears. He had lately escaped the rage of the Jews, who laid wait for him in Cenchrea to kill him, Acts xx. 3. This, with their fury on former occasions, filled him with such anxiety, that in writing to the Romans from Corinth, he requested them to *strive together with him in their prayers, that he might be delivered from the unbelieving in Judea*, Rom. xv. 30, 31.—Farther, that in his speech to the Ephesian elders, the apostle only declared his own persuasion, dictated by his fears, and not any suggestion of the Spirit, I think plain from what he had said immediately before; ver. 22. *Behold I go bound in the spirit to Jerusalem, not knowing the things which shall befall me there*: 23. *Save that the Holy Ghost witnesseth in every city, saying, that bonds and afflictions abide me.* Wherefore, although his fears were happily disappointed, and he actually visited the Ephesians after his release, his character as an inspired apostle is not hurt in the least; if in saying, *he knew they should see his face no more*, he declared, as I have said, his own persuasion only, and no dictate of the Holy Ghost.

Sect. III.—*Of the Occasion of writing the first Epistle to Timothy.*

After Paul was released from his bonds in Rome, and Timothy had returned to him from Philippi, whither he had sent him, Phil. ii. 19., it is reasonable to suppose, that they went together into Judea to visit the Hebrews, according to the apostle's promise, Heb. xiii. 23., taking Crete in their way. And having exhorted and comforted the brethren in Judea, who were greatly distressed by the tumults which brought on the war with the Romans, they departed to visit the Colossian and Ephesian churches; the latter of which merited the apostle's particular attention, on account of the pains he had been at in planting it, as well as on account of the number and quality of its members. See these things more fully narrated, Pref. to Titus, sect. 1.

On his arrival at Ephesus, finding the false teachers busy

in spreading their errors, he no doubt rebuked them sharply, and charged them to teach the true doctrine of the gospel. And because the neighbouring churches of Asia, by reason of their frequent intercourse with the Ephesian brethren, might be either greatly profited, or greatly hurt, according as truth or error prevailed in Ephesus, the apostle, when going from that city into Macedonia, judged it necessary, that Timothy should remain there, for the purpose of restraining the false teachers, by publicly confuting their errors, and condemning their evil practices.

But Timothy being young, and the trust committed to him being weighty, the apostle, after his departure, wrote to him this excellent letter from Philippi, or rather from Nicopolis, Tit. iii. 12., to direct him in the discharge of his duty, and, at the same time, to establish his authority with the Ephesians.—Agreeably to this design, the commission given to Timothy, at parting, to oppose the false teachers, is mentioned, and the particular errors he was to condemn, together with the truths he was to inculcate, are specified in chap. i.—For the same purpose, in chap. ii., the apostle prescribed the manner in which the public worship of God was to be performed in the church at Ephesus.—And, because it was necessary that Timothy should be assisted by a sufficient number of well-qualified fellow-labourers in the ministry, the apostle, in chap. iii. explained the qualifications of the persons he was to ordain as bishops and deacons.—In chap. iv. he foretold the heresies which were to prevail in the church in after-times, and the mischiefs which they would occasion, that the faithful might be sensible these things did not happen by accident, but were permitted of God, and would be directed to an happy issue. —In chap. v. he instructed Timothy in the right method of admonishing the old and the young of both sexes. And mentioned the age and character of such widows, as were to be employed by the church in teaching the younger women the principles of religion.—Lastly, in chap. vi. he described the duties which Timothy was to inculcate on slaves; condemned strifes about words, and perverse disputings; spake strongly against the inordinate love of money; and required him to charge the rich to be rich in faith and good works.

With these directions and rules to Timothy, in his charac-

ter of superintendant of the church at Ephesus, the apostle mixed many earnest charges to him, in his character as an evangelist, to shew himself a pattern of all the virtues which he recommended to others.—And, considering the excellency of Timothy's disposition, and his great veneration for the apostle, it cannot be doubted, that he observed the directions and charges contained in this letter, with the most religious care. There is even reason to think his labours at Ephesus were so blessed of God, that the false doctrines and corrupt practices of the judaizing teachers in that city, were for a while repressed. For at the time the epistle to the church of Ephesus was written, she seems to have maintained an excellent character, as appears from what is expressed in that letter, Rev. ii. 1.—7.

Sect. IV.—*Of the Use which the Church, in every Age, is to make of St Paul's Epistles to Timothy and Titus.*

Though the errors of the judaizing teachers in Ephesus, which gave rise to the apostle's epistles to Timothy, have long ago disappeared, the epistles themselves are still of great use, as they serve to shew the impiety of the principles from which these errors proceeded. For the same principles are apt, in every age, to produce errors and vices, which, though different in name from those which prevailed in Ephesus in the apostle's days, are precisely of the same kind, and equally pernicious.—These epistles are likewise of great use in the church, as they exhibit to Christian bishops and deacons, in every age, the most perfect idea of the duties of their function; teach the manner in which these duties should be performed; describe the qualifications necessary in those who aspire to such holy and honourable offices, and explain the ends for which these offices were originally instituted, and are still continued in the church.

The very same things, indeed, the apostle, about the same time, wrote to Titus in Crete; but more briefly, because he was an older and more experienced minister than Timothy. Nevertheless the repetition of these precepts and charges, is not without its use to the church still, as it maketh us more

deeply sensible of their great importance: Not to mention, that in the epistle to Titus, there are things peculiar to itself, which enhance its value. In short, the epistles to Timothy and Titus taken together, containing a full account of the qualifications and duties of the ministers of the gospel, may be considered as a complete body of divinely inspired *ecclesiastical canons*, to be observed by the Christian clergy of all communions, to the end of the world.

These epistles, therefore, ought to be read frequently, and with the greatest attention, by those in every age and country, who hold sacred offices, or who have it in view to obtain them; not only that they may regulate their conduct according to the directions contained in them, but that by meditating seriously on the solemn charges delivered to all the ministers of the gospel, in the persons of Timothy and Titus, their minds may be strongly impressed with a sense of the importance of their function, and of the obligation which lieth on them to be faithful in discharging every duty belonging to it.

It is of importance also to observe, that, in these epistles, there are some explications of the Christian doctrines, and some displays of St Paul's views and expectations as an apostle of Christ, which merit our attention. For if he had been, like many of the Greek philosophers, an hypocrite who held a double doctrine, one for the vulgar, and another for the learned; and if his secret views and expectations had been different from those which he publicly professed to the world, he would have given, without all doubt, some insinuation thereof in letters written to such intimate friends. Yet, throughout the whole of these epistles, no discovery of that kind is made. The doctrine contained in them is the same with that taught in the epistles, designed for the inspection and direction of the church in general; and the views and hopes which he expresses, are the same with those which he uniformly taught mankind to entertain. What stronger proofs can we desire of the apostle's sincerity and faithfulness than these? See Pref. to 2 Tim. sect. 4.

SECT. V.—*Shewing in what Manner the Church of the living God is the Pillar and Support of the Truth, as mentioned* 1 Tim. iii. 15.

In discoursing of this subject, it will be necessary to inquire, *first*, what *the church of the living God* is, which is *the pillar and support of the truth.*—*Secondly*, To consider what *the truth* is, of which the church of the living God is the support.—And, *thirdly*, To shew in what manner the church of the living God hath actually *supported*, that is, preserved the truth in purity, and prevented it from being lost in the world.

1. With respect to the first of these, namely, what *the church of the living God* is, which the apostle hath denominated *The pillar and support of the truth*, it is proper to inform unlearned readers, that the clergy of the Romish church, with the bishop or pope of Rome at their head, and the laity of their communion, have long assumed to themselves the appellation of the *Catholic church*, exclusively of all other Christian churches: And have affirmed, that as *the* only true *church of the living God*, they are *the pillar and support of the truth*, by virtue of the power which the bishops of Rome possess, of declaring infallibly, what doctrines are true, and what false, and of making constitutions of discipline which are binding on the whole Christian world. These high prerogatives the Romanists attribute to the bishops of Rome, as the successors of the apostle Peter, on whom they affirm our Lord bestowed them, when he said to him, Matth. xvi. 18., *Thou art Peter, and upon this rock I will build my church: and the gates of hell shall not prevail against it.* 19. *And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth, shall be bound in heaven: and whatsoever thou shalt loose on earth, shall be loosed in heaven.*

But in opposition to these high claims, I observe, 1*st*, That the church of Rome hath no right to call herself *the church of the living God*, exclusively of all the other churches of Christ. Every society of believers, who, with their pastors, meet together for worshipping God in spirit and in truth, according to the gospel form, is as really a church of the living God, as the church at Rome, and is called in Scripture *a church of God*,

whether the members thereof be more in number, or fewer. Thus, *the church of God which is at Corinth*, is mentioned, 1 Cor. i. 2.; 2 Cor. i. 1.—and *the churches of Galatia*, Gal. i. 1.—and *the church of the Thessalonians*, 1 Thess. i. 1.; 2 Thess. i. 1.—Nay, in the conclusion of some of Paul's epistles, *the church in such and such a person's house* is saluted. These, with all the churches of Christ, which were gathered in the first age, however widely separated from each other in respect of place, were considered by the apostle Paul as making one great community, which he sometimes called *the church of God*, sometimes *the body of Christ*, and sometimes *the house* or *temple of God*; as is evident from Eph. ii. 19. Ye belong *to the house of God*. 20. *Being built upon the foundation of the apostles and prophets, Jesus Christ himself being the bottom corner-stone*. 21. *By which the whole building being aptly joined together, groweth into an holy temple for the Lord*. 22. *In which ye also are builded together for an habitation of God by the Spirit*.—This account of *the house, temple*, or *church of God*, sheweth, that no particular society of Christians, however numerous or pure, is *the church of the living God*, exclusively of all other Christian societies; but that the appellation belongs to every society of believers who hold the doctrines contained in the Scriptures, and who worship God in the manner there prescribed: And that the whole of these churches taken collectively, is *the pillar and support of the truth*. For if the apostle had spoken of any particular church, as *the pillar and support of the truth*, exclusively of the rest, not the church at Rome, but the church at Ephesus, must have been that church: because Timothy, in this epistle, was instructed *how to behave himself in the church of the living God* at Ephesus, and not at Rome. Nevertheless, not even the church at Ephesus was called by the apostle, *the church of the living God*, exclusively of all the other churches of Christ, else he excluded the churches at Philippi, Thessalonica, Corinth, Colosse, and the rest, from being churches of the living God, notwithstanding they were planted by himself. But this, no reasonable person will believe.—Wherefore, the claim of the church of Rome to be *the only Catholic church*, if thereby they mean to exclude all those who are not of their communion from being churches of Christ, ought to be rejected with contempt, because it is an usurpation manifestly contrary to Scripture.

In proof, however, that the Romish church is *the only church of the living God*, which is *the pillar and support of the truth*, the Papists appeal to Christ's promise, to *build his church on Peter as on a rock*; and boldly affirm, that the church which he was to build on Peter, was the church afterwards to be planted at Rome. But since, in speaking to Peter, Christ mentioned no particular church as to be built on him; also since it is not pretended, that the church at Rome, or any of the Gentile churches, was planted by him, there is no reason to think, that the church which Christ was to build on Peter, was the church at Rome. Our Lord spake of his universal church, which, it is well known, was built, not on Peter alone, but *on the foundation of all the apostles and prophets, Jesus Christ himself being the bottom corner-stone*, as declared in the before-cited passage, Ephes. ii. 19.—22.—Farther, the church to be built on Peter, was to be of such stability, that *the gates of hell were never to prevail against it*. Doth this character belong to the church at Rome, or to any particular church built by any of the apostles? It belongeth to the Catholic church alone. For notwithstanding some particular churches, of which the Catholic church is composed, have been, and others may yet be overthrown, they will at no time be all destroyed: but as in times past, so in times to come, there will always, somewhere, be societies of Christians, who maintain the true faith and worship enjoined in the gospel. So that, while the world standeth, the church of Christ shall at no time be extinct.—Thus it appears, that the church of the living God, which is the pillar and support of the truth, and against which the gates of hell shall not prevail, is no particular church, but the Catholic or universal church, consisting of all the churches of God, which have existed from the beginning, and which shall exist to the end of the world.

2. In opposition to the claims of the Papists, I observe, that as there is no reason for thinking the Romish church, *the* only *church of the living God*, so there is no reason for thinking her *the* alone *pillar and support of the truth*, by virtue of any powers which her bishops, as Peter's successors, have received from Christ to determine infallibly, what is true doctrine, and what false; and to remit or retain sins authoritatively. By Christ's promise, *Whatsoever thou shalt bind on earth, shall be*

bound in heaven, and whatsoever thou shalt loose on earth, shall be loosed in heaven, infallibility in doctrine was not confined to Peter. The same promise, and in the same words, was made to all the apostles, Matth. xviii. 18.—In like manner, the power of remitting and retaining sins, was bestowed not on Peter singly, but on him with the rest of the apostles: not, however, as bishops of particular churches, but as persons who were to be endowed with the gift of inspiration, to render them infallible in doctrine and discipline. This appears from John xx. 21., where Christ said to his apostles in general, *As my Father hath sent me, even so send I you.* 22. *And when he had said this, he breathed on them, and saith unto them, Receive ye the Holy Ghost.* 23. *Whose soever sins ye remit, they are remitted to them, and whose soever sins ye retain, they are retained.*

Granting, however, for argument's sake, that the powers of declaring infallibly what doctrines are true, and what false, and of remitting and retaining sins, had actually been bestowed on Peter alone, as the Papists contend, the bishops of Rome cannot claim these powers, as Peter's successors, unless they can shew, not only that they were bestowed on Peter, as bishop of the church which was afterwards to be planted at Rome, but also that they were promised to his successors in that charge. Now that these powers were bestowed on Peter as an apostle, and not as the future bishop of Rome, hath been sufficiently proved already. And that they were not promised to the bishops of Rome, as Peter's successors, is absolutely certain, because neither in what Christ said to Peter, when he bestowed these powers on him, nor in any other passage of Scripture, is there the least insinuation, that they were to descend to his successors in the bishoprick of a church which did not then exist. Wherefore, the powers of *binding and loosing*, and *of remitting and retaining sins*, which the bishops of Rome have arrogated to themselves, as Peter's successors, not being warranted by Scripture, ought to be strenuously opposed, as an usurped spiritual tyranny, destructive of the religious liberty of Christians.

3. In opposition to the bold pretensions of the Papists, I moreover affirm, that the claims of the Romish church to be *the pillar and support of the truth*, by virtue of the power of making laws for the government of the Catholic church, both in

spirituals and temporals, which all Christians are bound to obey, and which the Papists, without any proof, contend, belongs to the bishops of Rome, as Peter's successors, have no foundation in Scripture.

The Papists indeed, as we are informed by the Rhemish translators of the New Testament, in their note on Matt. xvi. 19., assure us, "That *the keys of the kingdom of heaven*," which Christ promised to give to Peter, "signify the height "of government, the power of making laws, of calling coun- "cils, of the principal voice in them, of confirming them, of "making canons and wholesome decrees, of abrogating the "contrary, of ordaining bishops and pastors, of deposing and "suspending them, finally, the power to dispense the goods "of the church both spiritual and temporal; which signifi- "cation of pre-eminent power and authority by the word *keys*, "the Scripture expresseth in many places.—Moreover, it "signifieth, that men cannot come into heaven but by him, "*the keys* signifying also authority to open and shut, as it is "said of Christ, Apoc. iii. 7., *Who hath the key of David: He "shutteth and no man openeth;* by which words we gather, "that Peter's power is marvellous, to whom *the keys*, that is, "the power to open and shut heaven is given." All these powers, the Papists contend, were bestowed on Peter, in the metaphorical promise of *giving him the keys of the kingdom of heaven*. But before this is admitted, they ought to shew, by better proofs than they have hitherto produced, that these paramount extensive powers were signified by the word *keys*.

The only proofs, to which they appeal, are, the promise to Peter, *Whatsoever thou shalt bind on earth*, &c., and the promise to the apostles in general, *Whose soever sins ye remit, are remitted*, &c. But these promises are no certain evidence, that the high powers and prerogatives above mentioned, were conferred on Peter, under the name of the keys; because the powers of *binding and loosing*, and of *remitting and retaining sins*, easily admit of a different and more rational interpretation; as shall be shewed by and by.—Farther, that, by promising to Peter *the keys of the kingdom of heaven*, together with the powers of *binding and loosing*, and of *remitting and retaining sins*, Christ did not confer on him supreme and uncontrolled authority over his brethren apostles, and over the Catholic

church, is clear from Christ's own words, Luke xxii. 24., *There was also a strife among them, which of them should be accounted the greatest.* 25. *And he said to them, the kings of the Gentiles exercise lordship over them.*—26. *But ye shall not be so. But he who is greatest among you, let him be as the younger; and he that is chief, as he that serveth.*—Matt. xxiii. 8., *Be not ye called Rabbi, for one is your master, even Christ, and all ye are brethren.*—Christ having thus expressly forbidden any one of his apostles to usurp authority over the rest; also having declared them all *brethren*, that is equals in authority, is it to be supposed, that, by promising to Peter *the keys of the kingdom of heaven*, he subjected to him the rest of the apostles, together with all who at that time believed on Christ? Farther, allowing, that by the powers of binding and loosing, and of remitting and retaining sins, Christ actually meant, as the Papists contend, the powers of making laws, and of establishing constitutions of discipline, binding on the whole community of Christians, can any reasonable person believe, that these powers were conferred on Peter exclusively of the rest of the apostles, who recollects that these powers were afterwards conferred on all the apostles? Powers of such magnitude, said to be bestowed on Peter, and through him conveyed to the bishops of Rome, ought not to be acknowledged on doubtful evidence, and far less on no evidence at all; as that certainly must be reckoned, which is contradicted by Christ himself.—This, however, is not all. We know that by the *keys of the kingdom of heaven*, and the powers of *binding and loosing*, &c. Peter himself did not understand "the height of government, "the power of making laws, of calling councils," &c., neither did he fancy that such prerogatives were conferred on him singly. For at no time did he either exercise or claim authority over his brethren apostles. As little did he assume the sole government of all the churches of Christ, planted in his lifetime. More particularly, he did not call the council of Jerusalem, which met to determine the question concerning the circumcision of the converted Gentiles. Neither did he preside in it. That office the apostle James seems to have performed. For, as President of the council, he summed up the debate, and dictated the decree, by which the Gentiles were freed from obedience to the law of Moses, as a term of

salvation.—Lastly, no instance can be produced of Peter's opening heaven to any one, or of his shutting it against any one according to his own pleasure.—How ridiculous then must it appear in the bishops of Rome, to assume powers and prerogatives as Peter's successors, which we are certain Peter himself never pretended either to possess or to exercise! See Gal. ii. 14. note.

These things considered, may not *the keys of the kingdom of heaven*, promised to Peter, more reasonably signify his being appointed to open the gospel dispensation by preaching salvation to all who should repent and believe, than of his being raised to supreme authority in the Catholic church, to rule it according to his own will? Especially as the proposed sense of the promise is agreeable to the fact, Acts ii. 14.—40., and is founded on Dan. ii. 44., where the erection of the Christian church is foretold under the idea of a kingdom which the God of heaven was to set up, and which was never to be destroyed. —For the same reasons, the power of *binding and loosing*, which was promised to Peter in common with the other apostles, Matt. xviii. 18., may be interpreted of his being inspired as an apostle, to declare infallibly the laws of the gospel, (see Harmony of the Gospels, sect. 74. p. 317.), rather than of his being authorised to pronounce excommunications, anathematisms, degradations and other censures and penalties or penances, as the Rhemish translators of the New Testament affirm: which sentences are all ratified in heaven. In like manner, the power of *remitting and retaining sins*, which was promised to all the apostles, may more naturally be interpreted of their being enabled by inspiration to declare whose sins, according to the tenor of the gospel, are to be forgiven, and whose sins are not to be forgiven; than to interpret it, as the Romanists do, of a power granted to their priests to pardon and absolve sinners, on their performing the penitential works, of praying, fasting, alms, and other penances of human invention; and, if these are not performed, to continue the sinner under the guilt of his sins, though truly penitent, and to consign him at least to purgatory, till released by the efficacy of their prayers and masses. See James v. 14, 15, 16. notes.

4. In opposition to the high claims of the bishops of Rome as Peter's successors, I observe, that they cannot prove, by good

historical evidence, Peter's having ever been a bishop of the church at Rome: consequently they cannot be his successors in a see which he never filled. It is true, to prove that Peter was the first bishop of the church at Rome, the following testimonies from the fathers are appealed to by the Papists.—Irenæus, who was bishop of Lyons in Gaul, and who flourished about the year 178, tells us, "that Linus was made bishop of Rome "by Peter and Paul, and after him Anacletus, and the third "Clemens." Tertullian, who flourished about the year 200, saith, "Clemens was the first bishop of Rome after Peter."—See Fulke's note on Rom. xvi. 16., in his edition of the Rhemish New Testament.—Eusebius, who flourished about the year 315, in his E. Hist. b. 3. c. 2., without hinting that either Paul or Peter were bishops of Rome, thus writeth: "After the martyrdom of Paul and Peter, Linus first obtain-"ed the episcopate of the church of the Romans. Of him, "Paul writing to Timothy, makes mention in the salutation "in the end of the epistle, saying, Eubulus, and Pudens, and "Linus, and Claudia salute thee." The same Eusebius saith, Peter was the first bishop of Antioch. E. Hist. b. 3. c. 36. "At the same time flourished Ignatius, who is still highly ho-"noured, being the second in the succession of the church of "Antioch after Peter." But in chap. 22. of the same book, Eusebius saith, "Euodius having been the first bishop of An-"tioch, Ignatius succeeded him."—Jerome, who flourished about the year 392, saith, "Peter sat at Rome 25 years, un-"til the last year of Nero." If so, Peter came to Rome in the second or third of Claudius, and from that time forth had his ordinary residence among the Christians in Rome, as their bishop, till his death. Yet the same Jerome, in his book of illustrious men, chap. 16., calleth "Ignatius the third bishop of the "church of Antioch after the apostle Peter."—Damasus, who was himself a bishop of Rome and contemporary with Jerome, saith, "Peter came to Rome in the beginning of Nero's reign, "and sat there 25 years." But as Nero reigned only 14 years, if the testimony of Damasus is to be credited, we must believe that Peter survived Nero eleven years, and was not put to death by him; contrary to ancient tradition, which represents Paul and Peter as put to death at one time by Nero.—Origen, who flourished about the year 230, speaks of Peter as the bi-

shop of Antioch; for in his sixth homily on Luke, he thus expresses himself, "I have observed it elegantly written in an "epistle of a martyr, Ignatius second bishop of Antioch after "Peter," &c.—Lastly, according to Epiphanius, Peter and Paul were both of them bishops of Rome. See Fulke's note on Philip. iv. 3.

The reports of the ancients concerning Peter's being the first bishop of Rome, being so different and so inconsistent, it is a proof that these reports were not founded on any certain tradition, far less on any written evidence; but took their rise, in all probability, from the bishops of Rome themselves, who very early attempted to raise themselves above all other bishops; and for that purpose spake of themselves as Peter's successors in the see of Rome. And, because in the third and fourth centuries, when religious controversies were carried to a great height, and the churchmen who were put out of their places, generally fled for redress to the bishops of Rome, it was natural for the oppressed to advance the power of their protectors, by readily admitting all the claims which they set up as Peter's successors. Nay, some of them may from flattery have invented the strange story of Peter's having sat as the bishop of Rome 25 years; notwithstanding, according to the ancient tradition already mentioned, he *was the first bishop of Antioch*. But the improbability of Peter's having resided in Rome, as bishop of the church there for so many years, will appear from the following well-known facts.—Paul's epistle to the Romans was written A. D. 57 or 58, that is, in the third or fourth year of Nero, when, according to Jerome, Peter had acted as bishop of the church at Rome full 15 years. Now in that epistle, although many salutations were sent to persons of inferior note, no salutation was sent to Peter. This I think could not have happened, if Peter had been then residing in the church at Rome as its bishop. See Heb. xiii. 24.—In the letters which Paul wrote from Rome, during his first imprisonment, which lasted more than two years, he made no mention of Peter, not even in his letter to the Colossians, chap. iv. 10. 11., where he recites the names of *all the brethren of the circumcision, who were his fellow-labourers in the kingdom of God*. Is not this a strong presumption that Peter did not then reside in Rome, as its bishop?—Towards the end of

Paul's second imprisonment, he thus wrote to Timothy, *At my first answer no one appeared with me, but all forsook me. May it not be laid to their charge.* If Peter then resided at Rome, as bishop of the church there, is it to be thought that he would have forsaken his brother apostle on so trying an occasion, when the testimony of Jesus was to be maintained, before the emperor, or his prefect?—Lastly, is it probable that Paul, who never had been at Rome, and was personally unknown to most of the brethren there, would have written to them so long a letter to instruct them in the true doctrine of the gospel, and to compose the dissentions which had taken place among them, if Peter had resided among them, and instructed them as their bishop during the space of 15 years? Besides, would Paul, who, in his epistle to the Hebrews, hath so often mentioned the apostles, under the denomination of their *rulers*, have omitted, in his epistle to the Romans, to mention Peter, if he had been residing among them as their bishop, at the time it was written?

Since then the most ancient Christian fathers, Tertullian excepted, mention Peter as the first bishop of Antioch; and since the testimonies concerning his being the first bishop of Rome are of a later date, and are in themselves, not only different, but inconsistent; also since there are such strong presumptions in Paul's epistles, that Peter did not reside in Rome during Paul's lifetime, there is good reason to think that he never was bishop of the church at Rome. But if Peter never was bishop of Rome, the claim of the bishops of that church to be his successors in an office which he never held, is ridiculous. Wherefore, although it were true that the powers promised to Peter were promised, not only to him as the bishop of a particular church, but also to his successors in that episcopate, the bishops of Antioch as his successors would have a better title to these powers, than the bishops of Rome.

If any more arguments were necessary to refute the extravagant claims of the bishops of Rome to infallibility in doctrine and discipline, the following well-known facts might be mentioned as absolutely decisive. Different bishops of Rome in different ages, have directly contradicted each other in their decisions, concerning doctrine, as well as concerning discipline. The same may be said of councils, both general and particu-

lar, where the bishops of Rome have presided, either in person or by their legates. Where then is the so much vaunted infallibility of the bishops of Rome? And where the infallibility of councils, on which so much stress hath been laid, both in ancient and modern times?

From the foregoing facts and reasonings it appears, that the church of Rome is not *the church of the living God, which is the pillar and support of the truth*, exclusively of all other Christian churches. Far less is it *the pillar and support of the truth*, by virtue of any infallibility which its bishops possess, as Peter's successors in the bishoprick of Rome. The honour of supporting the truth, as shall be shewed immediately, belongs to no particular church whatever, but to *the Catholic church*, consisting of all the churches of God which have existed from the beginning, and which are to exist to the end of the world. —Farther, it appears that the bishops of Rome have no just title to supreme authority over all the churches of Christ, as successors to the apostle Peter; because there is no certain evidence that he preceded them in the bishoprick of Rome.— To conclude, the claim of the bishops of Rome to infallibility and supreme authority in the Catholic church, which they have founded on a fact so destitute of evidence as Peter's having been the bishop of Rome during 25 years, ought to be strenuously resisted by the whole Christian world, as subversive of the liberty wherewith Christ hath made mankind free in all religious matters.

II. The futility of the claim of the church of Rome to be *the pillar and support of the truth*, will appear still more clearly, if we consider what *the truth* is, of which the church of the living God is *the pillar and support*.

The truth which is supported by the church of the living God, as by a pillar placed on a firm foundation, is not any particular system of doctrine expressed in words of human invention, such as *the symbols of faith*, which, both in ancient and modern times, have been composed by convocations of the clergy, assembled in councils, whether general or particular, under the patronage of the civil powers. But *the truth* which is supported by the church of the living God, is that scheme of true religion, consisting of the doctrines, precepts, and promises, which God hath made known to mankind by revela-

either been corrupted or lost, the revelations of God, which are *the truth*, would have been corrupted or lost together with them.

III. It remains to shew in what way the divinely inspired Scriptures, which contain the gospel revelation which is *the truth*, have been preserved in their original integrity, by the church of the living God.

Some of the writings of the New Testament were inscribed and sent to particular churches; such as Paul's epistles to the Thessalonians, the Corinthians, the Romans, the Ephesians, and the Colossians. Others of them were written and sent to particular persons; such as his epistles to Timothy, Titus, and Philemon: and John's epistles to Gaius, and the Elect Lady. Others of them were inscribed and sent to persons professing the Christian faith, who were scattered through widely extended and distant countries; such as Paul's epistles to the churches of Galatia, and to the Hebrews; Peter's two epistles to the strangers dispersed through Pontus, Galatia, Cappadocia, Asia, and Bythinia; and the epistle of James to the twelve tribes scattered abroad. These writings, though sent to particular churches and persons, were not intended for their use alone, but for the use of the whole community of Christians, every where. It is therefore reasonable to believe, that while the particular churches and persons to whom the apostles sent their epistles, preserved the originals with the greatest care, they would transcribe them, not only for the use of their own members, but for the use of their brethren in other churches, to whom, no doubt, they sent these transcripts, that they might have an opportunity of taking copies of them, and of dispersing them for general edification. Moreover, as in the first age the disciples of Christ were very zealous in spreading the knowledge of their religion, we may believe that into whatever country they travelled for the purpose of preaching Christ, they carried with them such of the sacred writings as were in their possession, that their converts might take copies of them, to be used in their public assemblies for worship, and by themselves in private. Thus copies of the gospels and epistles were in a short time carried into all the provinces of the Roman empire, and even beyond the bounds of the empire, where the gospel was introduced. And these writings being considered, by the disciples of Christ, as their most pre-

tion; and which having been consigned to writing by the apostles and prophets, to whom it was revealed by the Spirit, their gospels and epistles contain *the truth*, expressed in that *form of sound words*, which the apostle Paul commanded Timothy *to hold fast*, 2 Tim. i. 13.

Agreeably to this account of *the truth*, the gospel revelation is called *the truth* in the following passages of Scripture, Gal. iii. 1. v. 7. Eph. i. 13. 2 Thess. ii. 10, 12. 1 Tim. ii. 4. vi. 5. 2 Tim. ii. 15. 18. Tit. i. 1. and elsewhere.—The inspired writers having so often called the gospel revelation, *The truth*; it can hardly be doubted, that when the apostle Paul, in his first epistle to Timothy, gave to the church of the living God, the honourable appellation of *the pillar and support of the truth*, he meant to tell him, that the Catholic church, by preserving in their original integrity the inspired writings of the evangelists and apostles, and of Moses and the prophets, which contain the revelations of God from first to last, have *supported*, or preserved, *the truth* in the world. For all the revelations of God to mankind, being exhibited in an infallible manner, in these writings preserved by the church, if any errors, either in faith or practice, are attempted to be introduced by false teachers, or by men covetous of power, or of riches, they may be detected and refuted, not by appealing to the decrees of councils, and to the creeds of particular churches, but to the divinely inspired Scriptures, fairly interpreted according to the plain unconstrained meaning of the passages which relate to these subjects, taken in connection with the context where they are found.

Thus it appears, that *the* universal *church of the living God*, by preserving the Scriptures in their original integrity, in which the whole revelations of God are contained, hath not only secured the truth of revelation itself from being shaken by the attempts of infidels to overthrow it, but hath prevented its doctrines, precepts, and promises, from being corrupted by false teachers and worldly men, who endeavour to make gain of godliness. Moreover, by handing down the Scriptures from age to age, in their genuine purity, the Catholic church hath prevented the revelations of God from being lost. And by so doing, *the church of the living God* hath actually become *the pillar and support of the truth*; because if the Scriptures had

cious treasure, the copies of them were preserved with much more care, and were multiplied to a far greater degree, than the copies of any other book extant at that time: Insomuch, that there is no heathen writing existing, of which there are so many ancient MS. copies remaining, as of the writings which compose the canon of the New Testament.

Of these ancient MSS. of the New Testament which still remain, some are found in the libraries of Princes, Universities, and Monasteries; and some have been brought into Europe from different and distant parts of the world. These, added to the former, have considerably increased the number of the ancient copies of the Scriptures: So that the learned of this and the preceding ages, have had an opportunity of examining and comparing many very ancient copies, both of the whole New Testament, and of particular parts thereof. Accordingly these learned men have, with incredible labour, faithfully collected all the various readings of the copies which they collated, and have found, that although in number these readings amount to many thousands, the greatest part of them make no material alteration in the sense of the passages where they are found. And with respect to those which alter the sense of particular passages, the same learned men, by that critical skill for which they were famed, have been able in most instances, with a good degree of certainty, to fix upon the genuine readings of all the doubtful passages.

Every one, however, must be sensible, that if the Scriptures had come down to us, only in the copies preserved in any one church of the living God, and we had been restrained from consulting the copies preserved elsewhere, as we must have been if the Scriptures had been entrusted to a particular church, the errors unavoidably occasioned by the carelessness of transcribers, and by other causes, could not in many instances have been corrected, unless by the uncertain conjectures of critics, which, in writings divinely inspired, would have been of no authority. Whereas, by consulting copies of the Scriptures found in different and distant parts of the world, the faulty readings of one copy have been happily corrected by the concurring better readings of other copies, confirmed by the readings preserved in the ancient translations of the Scriptures still remaining: So that we have the text of the

gospels and epistles, as it was originally written by their inspired authors, or nearly so.—The world, therefore, being indebted for the preservation of the Scriptures, not to any one church of the living God, but to the whole community of the churches of Christ, each having contributed its share, by the copies which it hath preserved, *The universal church*, and not any particular church, is *the church of the living God*, which, by preserving the Scriptures, hath become in very deed *the pillar and support of the truth.* See 1 Tim. vi. 20. Note 1.

The same reasoning will apply to the ancient oracles of God, which were delivered to the Jews to be kept. For, by carefully preserving the Hebrew Scriptures, in which the former revelations are recorded, and by handing them down from age to age uncorrupted, notwithstanding in their disputes with us Christians they had many temptations to corrupt them, *the church of the living God* among the Jews, was to them, as the Christian church is to us, the pillar and support of the truth.

Here, however, it is to be carefully observed, that although the church of the living God hath supported the truth, by preserving the Scriptures in which it is contained, neither the truth itself, nor the writings in which it is contained, derive any part of their authority from the Catholic church. *The truth* derives its authority from the inspiration by which it was made known to the evangelists and apostles; and the copies of the Scriptures in our possession, which contain *the truth* or revelations of God, derive their authority, not from the church, but from their being materially the same with those written by the inspired penmen. And of this we are assured, in the same manner that we are assured of the genuineness of the writings of other ancient authors. Only the proofs in behalf of the authenticity of the Scriptures, arising from the ancient copies of these writings in our possession, are more in number and of greater weight, than the proofs which can be produced in behalf of the authenticity of any other ancient writing whatever.

CHAP. I.

View and Illustration of the Matters contained in this Chapter.

ST Paul began this epistle with asserting his apostolical dignity, not because Timothy was in any doubt concerning it; but to make the Ephesians sensible of the danger they incurred, if they rejected the charges and admonitions, which, by the commandment of God and of Christ, the apostle ordered Timothy to deliver to them, ver. 1, 2.—Next, to establish Timothy's authority with the Ephesians as an evangelist, he renewed the commission he had given him at parting; namely, to charge some who had assumed the office of teachers, not to teach differently from the apostles, ver. 3.,—and, in particular, not to draw the attention of the people to those fables, which the Jewish Doctors had invented to make men rely on the ritual services of the law for procuring the favour of God, notwithstanding they were utterly negligent of the duties of morality; neither to lay any stress on those endless genealogies whereby individuals traced their pedigree from Abraham, in the persuasion, that to secure their salvation, nothing was necessary, but to be rightly descended from him; an error which the Baptist, long before, had expressly condemned, Luke iii. 8., *Begin not to say within yourselves, we have Abraham to our father*, ver. 4.—This kind of doctrine the apostle termed *Vain babbling*, because it had no foundation in truth, and made men negligent both of piety and charity, ver. 5, 6.—Farther, because in recommending these fables and genealogies, the Judaizers pretended they were teaching the law of Moses, the apostle assured Timothy they were utterly ignorant of that law, ver. 7.—which he acknowledged to be a good institution, provided it was used *lawfully*; that is, agreeably to its true nature, ver. 8.—whereas the Jews perverted the law, when they taught that it made a real atonement for sin by its sacrifices. For the law was not given to justify the Jews, but by temporal punishments to restrain them from those crimes which are inconsistent with the well-being of society; so that the law of Moses being a mere political institution, was no rule of justification to any person, ver. 9, 10.—This account of the law, Paul told Timothy, was agreeable to the representation given of it in the gospel, with the preaching of which he was entrusted, ver. 11.—an honour he was exceedingly thankful for, because formerly he had been a persecutor of the disciples of Christ, ver. 12, 13.—But he had received mercy, for this

cause, that in him Jesus Christ might shew to future ages, such an example of pardon as should encourage the greatest sinners to hope for mercy on repentance, ver. 16.—Then in a solemn doxology, he celebrated the praise of God in a sublime strain, ver. 17.—And that Timothy might be animated to surmount the danger and difficulty of the work assigned to him, the apostle informed him, that he had committed it to him by *prophecy*; that is, by a special impulse of the Spirit of

OLD TRANSLATION.

CHAP. I. 1 Paul, an apostle of Jesus Christ, by the commandment of God our Saviour, and Lord Jesus Christ, *which is* our hope;

2 Unto Timothy, *my* own son in the faith: Grace, mercy, *and* peace, from God our Father, and Jesus Christ our Lord.

3 As I besought thee to abide still at Ephesus, when I went into Macedonia, that

GREEK TEXT.

1 Παυλος αποστολος Ιησυ Χριστυ κατ' επιταγην Θευ σωτηρος ἡμων και Κυριυ Ιησυ Χριστυ, της ελπιδος ἡμων,

2 Τιμοθεῳ γνησιῳ τεκνῳ εν πιστει, χαρις, ελεος, ειρηνη απο Θευ πατρος ἡμων, και Χριστυ Ιησυ τυ Κυριυ ἡμων.

3 Καθως παρεκαλεσα σε προσμειναι εν Εφεσῳ, πορευομενος εις Μακεδονιαν, ἱνα πα-

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Ver. 1.—1. *By the commandment of God.* This clause, if joined with what goes before, signifies that Paul was made an apostle by the commandment of God and of Christ. See Tit. i. 3. note 1. But joined with what follows, the meaning is, that he wrote this epistle to Timothy by the commandment of God and of Christ. This construction I have adopted as most suitable to the apostle's design. 1. Because when Timothy charged the teachers, and exhorted the people, and ordered the whole affairs of the church of Ephesus, it was of great importance that the Ephesians should know, that in all these matters he followed the commandment of God and Christ delivered to him by the apostle. 2. Because Paul was made an apostle, not by the commandment of Christ, but by Christ himself, Acts xxvi. 16.—18.

2. *Our Saviour.* This title is given to God in other passages, 1 Tim. ii. 3. iv. 10. Tit. iii. 4. Jude ver. 25., because he contrived the method of our salvation, and sent his Son into the world to accomplish it, John iii. 16.

3. *Our hope.* The apostle hoped for salvation, not through the sacrifices of the law, as the Judaizers did, but through the atonement for sin made by the death of Christ.

Ver. 2.—1. *Timothy my genuine son.* See Tit. chap. i. 4. Illustration. Some think the apostle called Timothy his *son* for the

God; and from that consideration urged him to carry on strenuously, the good warfare against the false teachers, ver. 18.—by always holding the truth with a good conscience; which some teachers having put away, had made shipwreck of themselves and of the gospel, ver. 19.—Of this sort were Hymeneus and Alexander, two noted Judaizing teachers, whom the apostle, after his departure from Ephesus, had delivered to Satan, that they might learn no more to blaspheme, ver. 20.

NEW TRANSLATION.

CHAP. I. 1 Paul an apostle of Jesus Christ, by the commandment[1] of God our Saviour,[2] and *of the* Lord Jesus Christ *our* hope.[3]

2 *To* Timothy MY *genuine* son[1] in the faith: (χαρις) grace, (ελεος) mercy, *and* (ειρηνη) peace,[2] from God our Father, and Christ Jesus our Lord.

3 As I *entreated*[1] thee to *continue in* Ephesus, when *going* into Macedonia, *so do*,[2] that thou

COMMENTARY.

CHAP. I. 1 I *Paul an apostle of Jesus Christ*, write this epistle, *by the commandment of God, the contriver of our salvation, and of the Lord Jesus Christ*, on whose death, and not on the sacrifices of the law, *our hope* of eternal life is founded.

2 *To Timothy* who is *my genuine son in the faith*, being like minded with myself: May *gracious assistances, merciful deliverances*, such as I have often obtained, *and* inward *peace from God our Father, and* from *Christ Jesus our Lord*, be multiplied to thee.

3 *As I entreated thee to continue in Ephesus, when* I was *going into Macedonia*, I now, by the commandment of God, require thee *so*

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same reason that the disciples of the prophets were called *the sons* of the prophets. But I rather suppose, he called Timothy his *son* because he had converted him, and thereby conveyed to him a new nature. We have the same phraseology, Philem. ver. 10., *my son Onesimus, whom I begat in my bonds.* 1 Cor. iv. 15., *To Christ Jesus, by the gospel, I have begotten you.*—Perhaps also the apostle called Timothy his *genuine son*, on account of his age, and because he resembled him in the dispositions of his mind, his faith, his love, and his zeal in spreading the gospel.

2. *Grace, mercy, and peace.* To the churches, and to Philemon, the benediction is, *Grace and peace.* But to Timothy and Titus, who were exposed to great dangers in discharging their office, the apostle wished *mercy* likewise; which therefore may mean, merciful deliverances from dangers and enemies.

Ver. 3.—1. *As I entreated thee.* Beza observes, that by using the soft expression, παρεκαλεσα σε, *I entreated thee*, the apostle hath

thou mightest charge some that they teach no other doctrine;

4 Neither give heed to fables, and endless genealogies, which minister questions rather than godly edifying, which is in faith; *so do.*

5 Now the end of the commandment is charity, out of a pure heart, and *of* a good conscience, and *of* faith unfeigned;

6 From which some having swerved, have turned aside unto vain jangling;

ραγγείλῃς τισὶ μὴ ἑτεροδιδασκαλεῖν·

4 Μηδὲ προσέχειν μύθοις καὶ γενεαλογίαις ἀπεράντοις, αἵτινες ζητήσεις παρέχουσι μᾶλλον ἢ οἰκοδομίαν Θεοῦ τὴν ἐν πίστει.

5 Τὸ δὲ τέλος τῆς παραγγελίας ἐστὶν ἀγάπη ἐκ καθαρᾶς καρδίας, καὶ συνειδήσεως ἀγαθῆς, καὶ πίστεως ἀνυποκρίτου·

6 Ὧν τινες ἀστοχήσαντες, ἐξετράπησαν εἰς ματαιολογίαν·

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left a singular example of modesty, to be imitated by superiors, in their behaviour towards their inferiors in the church.

2. *So do.* At the time the apostle wrote this letter, the absolute necessity of Timothy's presence in Ephesus, having been made known to him perhaps by revelation, he turned his former request into a command.

3. *That thou mayest charge some, not to teach differently.* These teachers seem to have been Judaizers, and members of the church at Ephesus. For with other teachers, Timothy could have little influence.—In not mentioning the names of these corrupt teachers, the apostle shewed great delicacy, hoping that they might still be reclaimed. The same delicacy he had observed in his treatment of the false teacher at Corinth, and of the incestuous person there.

Ver. 4.—1. *Nor to give heed to fables.* These are called, Tit. i. 14., *Jewish fables*, because they were invented by the Jewish Doctors to recommend the institutions of Moses.

2. *And endless genealogies.* Though the Jews were all, excepting the proselytes, descended from Abraham, the genealogies by which many of them pretended to derive their pedigree from him, could not with certainty be shewed to end in him; for which reason the apostle termed them, ἀπεράντοις, *endless.* See Tit. iii. 9. note 1.

3. *Great edification:* So the phrase οἰκοδομίαν Θεοῦ, properly signifies, being the Hebrew superlative.—Mill affirms that all the ancient MSS. without exception, read here, ἡ οἰκονομίαν Θεοῦ τὴν ἐν πίστει, *rather than the dispensation of God which is by faith;* the Christian dispensation. But I have followed the reading of the common edition adopted by the English translators, as it gives a good sense of the passage.

mayest charge some[3] *not to teach differently.*

4 *Nor to* give heed to fables[2] and endless genealogies,[2] which *occasion* (ζητησεις) *disputes*, rather than *great edification*,[3] which is (ις, 167.) *through* faith.

5 Now, (το τελος της παραγγελιας, ver. 3.) the end of the *charge*[1] is *love from* a pure heart, and *a* good conscience, and *unfeigned* faith;[2]

6 From which *things* some having swerved,[1] have turned aside *to foolish talking.* (See 1 Tim. vi. 20. 2 Tim. ii. 14.)

to *do*; *that thou mayest charge the Judaizers, not to teach differently* from the inspired apostles of Christ.

4 *Nor to inculcate fabulous traditions*, invented to prove that men cannot be saved unless they obey the law of Moses; *and uncertain genealogies*, by which every Jew endeavours to trace his descent from Abraham, and *which* by their uncertainty *occasion disputes, rather than the great edification which is through* a right *faith* only.

5 *Now the scope of the charge*, to be given by thee to these teachers, *is*, that instead of inculcating fables and genealogies, they inculcate *love* to God and man, proceeding *from a pure heart, and* directed by *a good conscience, and* nourished by *unfeigned faith* in the gospel doctrine.

6 *From which things some* teachers *having swerved, have* in their discourses *turned aside to foolish talking*; talking which serves no purpose but to discover their own folly, and to nourish folly in their disciples.

Ver. 5.—1. *Now the scope of the charge.* The word παραγγελια denotes *a message*, or *order* brought to one from another, and delivered by word of mouth. *The charge* here meant, is that which the apostle ordered Timothy to deliver to the teachers in Ephesus. For he had said, ver. 3. *I entreated thee to remain, &c. So do,* ινα παραγγειλης, *that thou mayest charge some.* Here he told him what the scope of his charge was to be. See ver. 18.—Others think παραγγελια here signifies *the gospel.* But I do not remember that this word has that sense any-where in scripture.

2. *Unfeigned faith.* According to Benson, the apostle in this expression had those Judaizing teachers in his eye, who, to gain the unbelieving Jews, taught doctrines which they knew to be false; so that their faith in these doctrines was feigned.

Ver. 6. *From which things some having swerved.* The verb αστοχησαντες, as Theophylact observes, signifies to err from the mark at which one shoots; and is elegantly used in this place, as τελος was introduced in the preceding verse.

7 Desiring to be teachers of the law; understanding neither what they say, nor whereof they affirm.

8 But we know that the law *is* good, if a man use it lawfully;

9 Knowing this, that the law is not made for a righteous man, but for the lawless and disobedient, for the ungodly and for sinners, for unholy and profane, for murderers of fathers and murderers of mothers, for manslayers.

10 For whoremongers, for them that defile themselves with mankind, for men-stealers, for liars, for perjured persons, and if there be any other thing that is contrary to sound doctrine;

11 According to the glorious gospel of the blessed

7 Θελοντες εἶναι νομοδιδασκαλοι, μη νοουντες μητε ἁ λεγουσι, μητε περι τινων διαβεβαιουνται.

8 Οιδαμεν δε ὁτι καλος ὁ νομος, εαν τις αυτῳ νομιμως χρηται.

9 Ειδως τουτο, ὁτι δικαιῳ νομος ου κειται, ανομοις δε και ανυποτακτοις, ασεβεσι και ἁμαρτωλοις, ανοσιοις και βεβηλοις, πατραλωαις και μητραλωαις, ανδροφονοις,

10 Πορνοις, αρσενοκοιταις, ανδραποδισταις, ψευσταις, επιορκοις, και ει τι ἑτερον τῃ ὑγιαινουσῃ διδασκαλιᾳ αντικειται.

11 Κατα το ευαγγελιον της

Ver. 7. *Teachers of the law.* Νομοδιδασκαλος properly signifies *a doctor of the law*, and is of the same import with the Hebrew word *Rabbi*.

Ver. 9. *Is not made for a righteous man, &c.* The law of Moses being given as a rule of life to the good as well as the bad, the apostle's meaning doubtless is, that it was given, not for the purpose of justifying the most righteous man that ever lived, but for restraining the wicked by its threatenings and punishments. This will appear still more clearly, if the doctrine of the Judaizers is considered. They affirmed, that obedience to the law of Moses was the only way in which men could be saved; understanding by *obedience* one's doing the things which that law enjoined; or in case of failure, his having recourse to the atonement which it prescribed for the offence. But to overturn this corrupt doctrine, the apostle here declared, that the law of Moses was not given for the purpose of justifying any man, not even the righteous, but merely for restraining the lawless and disorderly by its threatenings and punishments; so that it was not a religious institution, but a mere municipal law, whereby God, as king of the Jews, governed them in

7 Desiring to be teachers of the law,[1] *though they neither understand* what they say, nor (περι ὧν) *concerning what things* they *strongly* affirm.

8 *We* know *indeed* that the law is good, if *one* use it lawfully.

9 Knowing this, that the law is not made for a righteous[1] man, but for the lawless and *disorderly, the* ungodly and *sinners, the* unholy and profane, *murderers* of fathers and murderers of mothers, *manslayers,*

10 *Fornicators, sodomites, man-stealers,*[1] *liars, false swearers,* and if *any* other thing *be opposite to wholesome* doctrine;[2]

11 According to the glorious[1] gospel of the

7 As thou mayest know by this, that *They set themselves up as teachers of the law* of Moses, *though they understand neither what they themselves say* concerning it, *nor the nature of the law which they establish.*

8 *I acknowledge indeed that the law* of Moses *is an excellent institution, if one use it agreeably to the end for which it was given.*

9 Now *we know this, that the law is not made for* justifying *a righteous man, but for* condemning and punishing *the lawless* (see 1 John iii. 4. note 2.) *and disorderly,* namely, *atheists and idolaters; persons polluted with vice, and who are excluded from things sacred, murderers of fathers and murderers of mothers, those who slay others unjustly.*

10 *Fornicators and sodomites, man-stealers, liars, those who perjure themselves; and if any other practice be opposite to the doctrine, which preserves the soul in health,* the law was made to restrain and punish it.

11 This view of the law I give *According to the glorious gospel of*

Canaan as his people or subjects.—It is thought by some that in the catalogue of sinners given in this and in the following verse, the apostle had the ten commandments in his eye.

Ver. 10.—1. *Man-stealers.*—They who make war for the inhuman purpose of selling the vanquished as slaves, as is the practice of the African princes, are really *man-stealers.* And they, who like the African traders, encourage that unchristian traffic by purchasing the slaves which they know to be thus unjustly acquired, are partakers in their crime.

2. *Wholesome doctrine.* According to the apostle, *wholesome doctrine* is that which condemns wicked practices. On the other hand, the doctrine which encourages men to sin, or which makes them easy under sin, is in the apostle's estimation *unwholesome.*

Ver. 11.—1. *Glorious gospel.* The gospel is called *glorious,* because in it the light of true doctrine shines brightly.

God, which was committed to my trust.

12 And I thank Christ Jesus our Lord, who hath enabled me, for that he counted me faithful, putting me into the ministry;

13 Who was before a blasphemer, and a persecutor, and injurious: but I obtained mercy, because I did *it* ignorantly in unbelief.

14 And the grace of our Lord was exceeding abundant, with faith and love, which is in Christ Jesus.

15 This *is* a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners; of whom I am chief.

δοξης τε μακαριε Θεε, ὁ επιστευθην εγω.

12 Και χαριν εχω τω ενδυναμωσαντι με Χριστω Ιησε τω Κυριω ἡμων, ὁτι πιστον με ἡγησατο, θεμενος εις διακονιαν,

13 Τον προτερον ονται βλασφημον και διωκτην και ὑβριστην· αλλ' ηλεηθην, ὁτι αγνοων εποιησα εν απιστια.

14 Ὑπερεπλεονασε δε ἡ χαρις τε Κυριε ἡμων μετα πιστεως και αγαπης της εν Χριστω Ιησε.

15 Πιστος ὁ λογος, και πασης αποδοχης αξιος, ὁτι Χριστος Ιησους ηλθεν εις τον κοσμον ἁμαρτωλους σωσαι, ὡν πρωτος ειμι εγω.

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2. *Of the blessed God.* The epithet of *blessed* is given to God, because being infinitely and independently happy in himself, he stands in no need of any of his creatures to make him happy.

Ver. 12. *Who hath strengthened me.* Before his ascension, Christ promised the spiritual gifts to his apostles under the name of δυναμις, *power* or *strength from on high*, Acts i. 8. Hence the spiritual gifts are termed, 2 Cor. xii. 9. ἡ δυναμις τε Χριστε, *the power* or *strength of Christ.* Wherefore the phrase in this verse ενδυναμωσαντι με, *who hath strengthened*, or *empowered me*, means, who hath bestowed on me inspiration and miraculous powers, to fit me for being an apostle.

Ver. 13. *I acted ignorantly in unbelief.* In the instance of Paul, we see how much guilt, a man who is not at pains to inform himself, may through ignorance contract, without going contrary to his conscience. At the time Paul was doing things which, after he became an apostle, made him call himself the chief of sinners, he was *touching the law blameless*, and thought that in persecuting the Christians, he was doing God service.

Ver. 14.—1. *And the grace of our Lord.* Some are of opinion, that χαρις here, as 1 Cor. xv. 10., is used in the sense of χαρισμα, so that the translation might run, *And the spiritual gift of our Lord hath superabounded*, &c. But this makes no difference in the sense of the passage, since the miraculous gifts with which he was endowed, were the effects of Christ's goodness to him.

blessed God[3] *with which I am entrusted.*

12 (Και, 204.) *Now* I thank Christ Jesus our Lord, who hath *strengthened*[4] me, *because he reckoned me faithful when he appointed me to* the ministry;

13 Who was *formerly* a *defamer*, and a persecutor, and *an* injurious *person.* But I *received* mercy, because I *acted* ignorantly in unbelief.[5]

14 (Δε) And the grace[1] of our Lord *hath superabounded* with *the* faith and love[2] which is *REQUIRED* (ν) *by* Christ Jesus.

15 (Ὁ, 71.) This saying is *true*,[1] and worthy of all *reception*, that Christ Jesus came into the world to save sinners, of whom I am (πρωτος) chief.[2]

the infinitely and independently *blessed God, with* the preaching of *which I am entrusted.*

12 *Now I thank Christ Jesus our Lord, who strengthened me* for preaching it, by bestowing on me the gifts of inspiration and miracles, *because he knew that I would be faithful* to my trust, *when he appointed me to the apostleship.*

13 *Who was formerly a defamer* of him and of his doctrine, *and a persecutor* of his disciples, *and an injurious person* in my behaviour towards them. *But I received pardon* (ver. 16.) *because I acted from ignorance*, being *in a state of unbelief*, and fancying that I was doing God service.

14 *And* in thus pardoning me, and making me his apostle, *the goodness of our Lord hath superabounded* towards me, accompanied *with the faith and love which is required by Christ Jesus*, but in which I was greatly deficient formerly.

15 *This saying is true, and worthy of cordial and universal reception, that Christ Jesus came into the world to save sinners, of whom*, on account of my rage against Christ and his disciples, *I reckon myself the chief*, I mean of those who have sinned through ignorance.

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2. *Hath superabounded in me with faith and love.* By *faith* the apostle means such a just notion of the power and wisdom of God, as led him to see that God neither needs, nor requires his servants to promote his cause by persecution, or any cruelty whatever.—By *love*, he means such benevolence, as disposed him to allow all men the exercise of the right, which he himself claimed, of judging for himself in matters of religion. In these virtues, the apostle was very deficient before his conversion: But after it, they superabounded in him.

Ver. 15.—1. *This saying is true.* Πιστος ὁ λογος. The word πιστος signifies *believing* as well as *faithful*, Gal. iii. 9. note. But these be-

16 Howbeit, for this cause I obtained mercy, that in me first Jesus Christ might shew forth all long-suffering, for a pattern to them which should hereafter believe on him to life everlasting.

17 Now, unto the King eternal, immortal, invisible, the only wise God, *be* honour and glory for ever and ever. Amen.

16 Αλλα δια τουτο ηλεηθην, ἱνα εν εμοι πρωτῳ ενδειξηται Ιησους Χριστος την πασαν μακροθυμιαν, προς ὑποτυπωσιν των μελλοντων πιστευειν επ' αυτῳ εις ζωην αιωνιον.

17 Τῳ δε βασιλει των αιωνων αφθαρτῳ, αορατῳ, μονῳ σοφῳ Θεῳ, τιμη και δοξα εις τους αιωνας των αιωνων. Αμην.

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ing the attributes of a person, cannot be applied to a *saying* or *doctrine*. Wherefore the proper translation of the word in this verse is, *credible, true*.

2. *Sinners, of whom I am chief.* The apostle did not mean, that he was absolutely the greatest of all sinners, but the greatest of those who sin through ignorance; as is plain from ver. 13. And he spake in this manner concerning himself, to shew the deep sense he had of his sin in reviling Christ, and persecuting his disciples: and that he judged charitably of the sins of other men, and of their extenuations.—Farther, he does not say, of whom *I was*, but of whom *I am* the chief, even after he had altered his conduct. By this manner of speaking the apostle hath taught us, that a sinner, after reformation, is still guilty of the sins he hath committed; that in pardoning him God considers him as guilty; and that till he is actually pardoned at the judgment, he ought to consider himself in the same light. Wherefore, like the apostle, notwithstanding we have repented, we ought often to recollect our sins to keep ourselves humble, and to increase our thankfulness to God for having delivered us from their power, as well as for giving us the hope of pardon.

Ver. 16.—1. *That in me the chief of sinners.* Here, εν εμοι πρωτῳ answers to ὡν πρωτος ειμι, in ver. 15. And therefore, the words, *of sinners*, are fitly supplied in this place. Some, however, think πρωτος, in both places, should be translated *the first*, supposing the apostle's meaning to be, That he was the first blasphemer and persecutor of the Christians, since the effusion of the Spirit, who had obtained mercy. But this opinion is contrary to Acts ii. 33.—41. vi. 7.

2. *For a pattern.* The word ὑποτυπωσιν denotes a pattern made by impression; being derived from τυπος, which signifies a mark made by impression, or striking, John xx. 25.—For more concerning ὑποτυπωσις, see 2 Tim. i. 13. note 1., and concerning τυπος see 1 Pet. iii. 21. note 2.

3. *To them who should hereafter believe.* The original of this passage may be supplied and translated as follows, *for a pattern*

16 (Αλλα) *However* for this cause *I received* mercy, that in me *the chief*[1] *OF SINNERS* Jesus Christ might shew forth all long-suffering, for a pattern[2] to them *who* should hereafter believe[3] on him *in order to* everlasting life.

17 Now *to* the King eternal,[1] immortal,[2] invisible,[3] *to the wise God alone*,[4] BE honour, and glory, for ever and ever. Amen.

16 *However*, though my sin was great, *for this cause I received pardon, that in me the chief of those who sin through ignorance, Jesus Christ might shew forth the greatest clemency*, in forgiving offenders, *for an example* of mercy *to* encourage *them who should in future ages* repent and *believe on him, in order to* obtain *everlasting life.*

17 *Now*, ravished with the goodness of God, in making me an example of pardon for the encouragement of future penitents, I say, *to the Ruler of the ages, who is immortal and invisible, to the wise God alone, be honour and glory for ever and ever. Amen.*

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of the pardon *of them who should hereafter believe.* And it must be acknowledged that no example could be more proper, to encourage the greatest sinners in every age to repent, than the pardon which Christ granted to one, who had so furiously persecuted his church.

Ver. 17.—1. *Now to the king eternal.* Perhaps Τῳ δε βασιλει των αιωνων, may be better translated, *to the king of the ages*, namely the age before the law, the age under the law, and the age under the Messiah. According to this translation, which is perfectly literal, the apostle's meaning is, To him who hath governed the three dispensations under which mankind have lived, so as to make them co-operate to the same great end, the pardoning of sinners, and who is immortal, &c., be honour, and glory for ever, ascribed by angels and men.

2. *Immortal.* Αφθαρτῳ signifies *incorruptible:* But it is rightly translated *immortal*, because what is incorruptible is likewise *immortal.*

3. *Invisible.* By this epithet the true God is distinguished from the heathen deities, who being all of them corporeal, were visible. Bengelius supposes this epithet was given to God, to shew the folly of those who will not acknowledge God, because he is not the object of their senses.

4. *To the wise God alone.* See this translation supported, Rom. xvi. 27. note 1.—The Alexandrian and Clermont MSS. the Syriac, Vulgate and other ancient versions, with some of the fathers and Greek commentators, omit the word Σωφῳ; on which account, Estius and Mill are of opinion, that it was inserted from Rom. xvi. 27.—In this doxology the apostle contrasted the perfections of the true God, with the properties of the false gods of the heathens.

18 This charge I commit unto thee, son Timothy, according to the prophecies which went before on thee, that thou by them mightest war a good warfare;

19 Holding faith, and a good conscience; which some having put away, concerning faith have made shipwreck:

20 Of whom is Hymeneus and Alexander; whom I have delivered unto Satan, that they may learn not to blaspheme.

18 Ταυτην την παραγγελιαν παρατιθεμαι σοι, τεκνον Τιμοθεε, κατα τας προαγουσας επι σε προφητειας, ινα στρατευη εν αυταις την καλην στρατειαν,

19 Εχων πιστιν και αγαθην συνειδησιν, ην τινες απωσαμενοι, περι την πιστιν εναυαγησαν·

20 Ων εστιν Υμεναιος και Αλεξανδρος· ους παρεδωκα τω Σατανα, ινα παιδευθωσι μη βλασφημειν.

Ver. 18.—1. *According to the prophecies which went before concerning thee.* In the apostolical age, some were pointed out by revelation, as persons fit to be invested with particular offices in the church. In that manner Paul and Barnabas were separated to the work of preaching to the Gentiles, Acts xiii. 2. So also the elders of Ephesus were made *bishops* by the Holy Ghost, Acts xx. 28. Timothy likewise was appointed an evangelist by revelation. But where persons had professed the gospel for a considerable time, and had given proof of their constancy, good disposition and ability, an immediate designation of the Holy Ghost was not necessary to their being made bishops and deacons, because their fitness for these offices might be known, by the ordinary rules of prudence. Accordingly, when the apostle ordered Titus and Timothy to ordain persons to these offices, he directed them to ordain those only, who were possessed of the qualifications which he described.—Others, by τας προφητειας, *prophecies*, understand the prophetic gifts bestowed on Timothy to fit him for the ministry.

2. *Mayest carry on through them the good warfare.* Ruling the church of Ephesus is called *a warfare*, because Timothy had many enemies to fight against; and in the contest was to endure continual labour, watching, and danger. Hence Timothy is called *a good soldier of Jesus Christ*, 2 Tim. ii. 3.

Ver. 19. *Made shipwreck.* In this metaphorical passage the apostle insinuates, that *a good conscience* is the pilot, who must guide us in our voyage through the stormy sea of this life, into the harbour of heaven.

Ver. 20. *Whom I have delivered to Satan.* This is the punishment which the apostle ordered the Corinthians to inflict on the incestuous person, 1 Cor. v. 5. See the notes on that passage. The apostles delivered obstinate offenders to Satan, not only for their own reformation, but for striking terror in others. If the offender, in consequence of this punishment, was afflicted with some bodily

18 This charge I commit *to* thee, son Timothy, according to the prophecies which went before (επι, 186.) *concerning* thee,[1] (chap. iv. 14.) that *thou mayest carry on* (εν, 167.) *through* them *the* good warfare;[2]

18 *This charge* to the Judaizers, not to teach differently, *I commit to thee son Timothy*, to deliver to them; and I do it *agreeably to the revelations which were before* made to me *concerning thee*, and which I now mention, *that through the recollection of these revelations*, and of the honour which was done thee by them, *thou mayest* strenuously *carry on the good warfare* against the enemies of truth in Ephesus.

19 (Εχων) Holding *fast* faith and a good conscience; (chap. iii. 9.) which some having put away, (περι) *with respect to the* faith have made shipwreck.[1]

19 In carrying on this warfare, *Hold fast* the true *faith, and* at the same time *a good conscience*, using no improper methods in spreading the gospel; *which* faith and good conscience *some* teachers *having put away*, from worldly motives *with respect to the faith have made shipwreck*; they have corrupted the gospel, and destroyed their own souls.

20 Of whom *are* Hymeneus (see 2 Tim. ii. 17, 18.) and Alexander, (see 2 Tim. iv. 14.), whom I have delivered to Satan,[1] that they *might be taught by chastisement*, not to blaspheme.

20 *Of whom are* the two judaizing teachers *Hymeneus and Alexander, whom* for their obstinately persisting wilfully to corrupt the gospel, *I have delivered to Satan*, to be by him tormented with bodily pains, *that they might be taught by* a *chastisement* miraculously inflicted on them, *not to revile* either Christ, or his doctrine concerning the salvation of the Gentiles. Let the faithful in Ephesus avoid these wicked teachers.

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disease, it probably wore off on his repentance, or through length of time. And even though it continued, some of the offenders may have been so obstinate in their wicked courses, that they did not amend. This seems to have been the case with Hymeneus and Alexander, two of the corrupt teachers at Ephesus, whom Timothy was left to oppose. For notwithstanding the apostle, after his departure, punished them by delivering them to Satan, they persevered in spreading their erroneous doctrines, 2 Tim. ii. 17, 18. iv. 14.—The apostle's treatment of Hymeneus and Alexander is a

proof that he was guilty of no imposture in the things which he preached; nor of any bad practices among his disciples; otherwise he would have behaved towards these opponents with more caution, for fear of their making discoveries to the disadvantage of his character.—At what time the apostle delivered Hymeneus and Alexander to Satan, does not appear. But from his informing Timothy of

CHAP. II.

View and Illustration of the Directions contained in this Chapter.

IN this chapter, the apostle, first of all, gave Timothy a rule, according to which the public worship of God was to be performed in the church of Ephesus. And in delivering that rule, he shewed an example of the faithfulness, on account of which Christ had made him an apostle. For without fearing the rage of the Jewish zealots, who contended that no person could be saved who did not embrace the institutions of Moses, he ordered public prayers to be made for men of all nations and religions, ver. 1.—For kings, and for all in authority, notwithstanding they were heathens, that the disciples of Christ, shewing themselves good subjects by praying for the Roman magistrates, might be allowed in peace to worship the only true God according to their conscience, ver. 2.—Thus to pray for all men, the apostle assured Timothy is acceptable to God, ver. 3.—who hath provided the means of salvation for all men, ver. 4.—and is equally related to all men, as their Creator and Governor, and as the object of their worship; even as Jesus Christ is equally related to all men, as their Mediator and Saviour, ver. 5.—having offered himself a ransom for all: a doctrine, the proof of which, the apostle told Timothy, was now set before the world in its proper season, ver. 6.—by many preachers, and especially by Paul himself, who was appointed a herald, to proclaim, and to prove, that joyful doctrine, ver. 7.

But because the Jews fancied their prayers offered up in the Jewish synagogues and prayer houses, but especially in the

OLD TRANSLATION.	GREEK TEXT.
CHAP. II. 1 I exhort, therefore, that, first of all,	1 Παρακαλω ουν πρωτον παντων ποιεισθαι δεησεις, προ-

it, as a thing he did not know, it may be conjectured, that the apostle did it after he left Ephesus, and was come into Macedonia; probably immediately before he wrote this epistle. And as it was done without the knowledge or concurrence of the church at Ephesus, it was not the censure called *excommunication*, but an exercise of miraculous power which was peculiar to him as an apostle.

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temple at Jerusalem, were more acceptable to God than prayers offered up any where else; also because the heathens were tinctured with the same superstition concerning prayers offered in their temples, the apostle ordered prayers to be made by men in every place, from a pure heart, without wrath, and without disputings about the seasons and places of prayer, ver. 8. From which it is plain, that not the time when, nor the place where, prayers are made, but the dispositions of mind with which they are made, render them acceptable to God.—Next he ordered women, when joining in the public worship of God, to appear in decent apparel, adorned with the ornaments of modesty and purity of manners, rather than with gold and silver and costly raiment, ver. 9.—It seems there were in Ephesus, some ladies who had embraced the gospel, to whom this injunction was necessary. These were to adorn themselves with good works, ver. 10.—And because some of the Ephesian women preached and prayed in the public assemblies in presence of the men, on pretence of their being inspired, the apostle strictly forbade that practice, as inconsistent with the subordinate state of women, who are not to usurp authority over men, ver. 11, 12.—For the inferiority of the woman to the man, God shewed, by creating the man before the woman, ver. 13.—Besides, that women should not teach men, but be taught by them, is suitable to that weakness of understanding, of which their general mother Eve gave a melancholy proof, when she was deceived by the devil into transgression, ver. 14.—Nevertheless, for the comfort of pious women, the apostle observed, that as a woman brought ruin upon mankind by yielding to the temptation of the devil, so a woman, by bringing forth the Saviour, hath been the occasion of the salvation of mankind, ver. 15.

NEW TRANSLATION.	COMMENTARY.
CHAP. II. 1 *Now* I exhort first of all, that (πρωτον, from πρω-τος, timor,)	CHAP. II. 1 *Now I exhort first of all, that* in the public assemblies, *deprecations* of evils, and *supplica-*

supplications, prayers, intercessions, *and* giving of thanks, be made for all men;

2 For kings, and *for* all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty:

3 For this *is* good and acceptable in the sight of God our Saviour;

4 Who will have all men to be saved, and to come unto the knowledge of the truth.

σευχας, εντευξεις, ευχαριστιας ὑπερ παντων ανθρωπων·

2 Ὑπερ βασιλεων, και παντων των εν ὑπεροχῃ οντων· ἱνα ἡρεμον και ἡσυχιον βιον διαγωμεν εν πασῃ ευσεβειᾳ και σεμνοτητι·

3 Τουτο γαρ καλον και αποδεκτον ενωπιον του σωτηρος ἡμων Θεου·

4 Ὁς παντας ανθρωπους θελει σωθηναι, και εις επιγνωσιν αληθειας ἐλθειν.

Ver. 1. *Now I exhort first of all, that deprecations, &c.* By this exhortation we are taught, while men live, not to despair of their conversion, however wicked they may be; but to use the means necessary thereto, and to beg of God to accompany these means with his blessing.

Ver. 2.—1. *And all who are in authority;* that is, for the ministers and counsellors of kings, and for the inferior magistrates, by whatever names they may be called.—In the early times, the Jews prayed for the heathen princes who held them in captivity, Ezra vi. 10. Baruch i. 10, 11., being directed by God to do so, Jerem. xxix. 7. But afterwards becoming more bigotted, they would not pray for any heathen ruler whatever. Nay the zealots among them held that no obedience was due from the people of God to idolatrous princes; and often raised seditions in the heathen countries, as well as in Judea, against the heathen magistrates. See Pref. to 1 Pet. sect. 4. This malevolent disposition some of the Jewish converts brought with them into the Christian church. The apostle, therefore, agreeably to the true spirit of the gospel, commanded the brethren at Ephesus, to pray, both in public and private, for all men, whatever their nation, their religion, or their character might be, and especially for kings.

2. *That we may live a quiet and peaceable life.* Besides what is mentioned in the commentary, this may imply, our praying that all in authority may exercise their power in such a wise and equitable manner, that, under the protection of their government, we may live in peace with our neighbours and undisturbed by foreign enemies.—In the first age, when the disciples of Christ were liable to be persecuted for their religion by their heathen neighbours, it was highly necessary, by praying for kings and all in authority, to

deprecations,[1] supplications, (see Heb. v. 7. note 4.) intercessions, AND *thanksgivings*, be made for all men;

tions for such good things as are necessary, and *intercessions* for their conversion, *and thanksgivings* for mercies, *be offered in behalf of all men*, for heathens as well as for Christians, and for enemies as well as for friends;

2 For kings, and all *who* are in authority,[1] *that* we may lead a quiet and peaceable life,[2] in all godliness and honesty.

2 But especially *for kings, and all who have authority* in the state, by whatever name they may be called, *that* finding us good subjects, *we may* be suffered to *lead an undisturbed and peaceable life, while we worship the only true God, and honestly perform every civil and social duty.*

3 For this IS good[1] and acceptable in the sight of God our Saviour,

3 *For this*, that we pray for all men, and especially for rulers, although they be heathens, *is good* for ourselves, *and acceptable in the sight of God our Saviour*,

4 Who *commandeth* all men to be saved,[1] and to come *to* the knowledge of the truth. (See Tit. i. 1. note 4.)

4 *Who commandeth all men to be saved* from heathenish ignorance and Jewish prejudices, *and to come to the knowledge of the truth*, that is, of the gospel, through the preaching of the word.

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make the heathen rulers sensible that they were good subjects. For thus they might expect to be less the object of their hatred.

Ver. 3. *For this is good.* For the disciples of Christ, thus to pray for all men, especially for their heathen enemies and persecutors, was of excellent use to make the latter sensible how good, how patient, and how benevolent, the disciples of Jesus were; and that their religion led them to no seditious practices. In the first ages, this display of the Christian character was the more necessary, that the heathens were apt to confound the Christians with the Jews, and to impute to them the odious spirit and wicked practices of the Jews, who confining their benevolence to those of their own religion, cherished a most rancorous hatred of all the rest of mankind.

Ver. 4. *Who commandeth all men to be saved.* So Ὃς θελει παντας ανθρωπους σωθηναι, should be translated. For *the will* of a superior declared, is the same as a command. In this sense the word θελειν is used Luke v. 12., *Lord,* εαν θελῃς, *if thou command, thou canst cleanse me*; 13., θελω, *I command, Be thou cleansed.*—John xxi. 22., Εαν αυ-

5 For *there is* one God, and one Mediator between God and men, the man Christ Jesus;

6 Who gave himself a ransom for all, to be testified in due time.

5 Εἷς γαρ Θεος, εἷς και μεσιτης Θεϑ και ἀνϑρωπων, ἀνϑρωπος Χριστος Ιησους·

6 Ὁ δους ἑαυτον ἀντιλυτρον ὑπερ παντων, το μαρτυριον καιροις ἰδιοις.

τον ϑελω μενειν, *If I command him to remain till I come.*—Gal. vi. 13. Θελουσι, *They command you to be circumcised.*—Heb. x. 5., *He saith sacrifice and offering,* ουκ ἠθελησας, *thou dost not command.*—Ver. 8., *Whole burnt-offerings and sin-offerings---*ουκ ἠθελησας, *thou dost not command.*—If ὁς ϑελει παντας ἀνϑρωπους σωϑηναι, is rightly translated, *who commandeth all men to be saved,* the apostle's meaning will be, as in the commentary, that God commanded the apostles to save all men from ignorance and vice by preaching the gospel to them. —Pelagius, supposing the apostle to speak of the eternal salvation of all men, thought his meaning was, that *God willeth all men to be saved* who will it themselves.—Others, that *God willeth all men to be saved,* who are capable of salvation.—Damascen, that *God* originally *willed all men to be saved,* and would have saved all men if sin had not entered.—Others, that *God willeth all* sorts of *men to be saved.*—Others, supposing that Christ is called *God our Saviour* in this passage, translate ὁς ϑελει, *who desireth all men to be saved.*—Estius understood this of *God's willing all men to be saved* by us, so far as our prayers and endeavours can contribute to their salvation. But, in support of the translation and interpretation which I have given of this passage, let it be observed, that *to be saved,* sometimes in scripture signifies, *to be delivered from ignorance and unbelief.* This sense the word evidently hath, Rom. xi. 26., *And so all Israel shall be saved.* That it hath the same sense in the passage under consideration, appears from the apostle's explication—*saved, and come to the knowledge of the truth.*—When St Paul ordered prayers to be offered for all men, because God commandeth all men to be saved, he had in his eye Christ's command to his apostles to preach the gospel to every creature, that all might have the knowledge and means of salvation offered to them. See 2 Pet. iii. 9.

Ver. 5.—1. *For there is one God.* After God elected Abraham and his posterity to be his visible church and people, he called himself *the God of Israel,* because no other nation knew and worshipped him. From God's taking to himself this title, the Israelites inferred, that they were the only objects of his favour, and that he took no care of the rest of mankind. But to shew the Jewish Christians the impiety of entertaining such thoughts of God, the apostle put them in mind, that the one God is equally related to all mankind, as their Creator and Governor; and that the one Mediator gave himself a ransom for all.—In this passage there is an allusion to Zech. xiv. 9. See Rom. iii. 30. note 1.

2. *And one Mediator between God and men.* *Mediator* here de-

5 For THERE is one God,[1] and one Mediator[2] between God and men, the man[3] Christ Jesus.

6 Who gave himself a ransom[1] for all:[2] OF WHICH *the testimony* IS *in its proper season.*[3]

5 *For there is one God*, the maker, benefactor, and governor of all, *and one Mediator between God and men*; consequently all are equally the objects of God's care: this Mediator is *the man Christ Jesus.*

6 *Who* voluntarily (John x. 18.) *gave himself a ransom*, not for the Jews only, but *for all. Of which* doctrine *the publication and proof is* now made, *in its proper season*; so that since Christ gave himself for all, it is certainly the will of God that we should pray for all.

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notes one who is appointed by God, to make atonement for the sins of men by his death; and who, in consequence of that atonement, is authorised to intercede with God in behalf of sinners, and empowered to convey all his blessings to them. In this sense there is but *one Mediator between God and men*, and he is equally related to all.

3. *The man Christ Jesus.* By declaring that the one Mediator is *the man Jesus Christ*, St Paul insinuates, that his mediation is founded in the atonement which he made for our sins in the human nature. Wherefore, Christ's intercession for us is quite different from our intercession for one another. He intercedes, as having merited what he asks for us. Whereas we intercede for our brethren, merely as expressing our good will towards them. And because exercises of this kind have a great influence in cherishing benevolent dispositions in us, they are so acceptable to God, that to encourage us to pray for one another, he hath promised to hear our prayers for others, when it is for his glory and their good. Perhaps the apostle called *Jesus a man*, here, for this other reason, that some of the false teachers had begun to deny his humanity. See Preface to 1 John, sect. 3. If so, it proves the late date of the apostle's first epistle to Timothy.

Ver. 6.—1. *Who gave himself a ransom.* Αντιλυτρον. This is an allusion to Christ's words, Matth. xx. 28., *To give his life* λυτρον *anti a ransom for many.*—Any price given for the redemption of a captive, was called by the Greeks, λυτρον, *a ransom.* But when life was given for life, Estius says they used the word αντιλυτρον. Thus Rom. iii. 24., The justified are said to have απολυτρωσιν, *redemption through Jesus Christ.* But Rom. viii. 23., απολυτρωσις, signifies *deliverance* simply. Also Deut. vii. 8., *to redeem* signifies *to deliver* simply. See Ephes. i. 7. note 1.

2. *For all.* This, according to some, means *for all sorts of men*; agreeably to Rev. v. 9., *Thou hast redeemed us to God by thy blood out of every kindred and tongue and blood and people and nation.* But the expression will bear a more general meaning, as was shewed, 2 Cor. v. 15. note 1.

7 Whereunto I am ordained a preacher, and an apostle, (I speak the truth in Christ, *and* lie not,) a teacher of the Gentiles in faith and verity.

8 I will, therefore, that men pray every where, lifting up holy hands, without wrath and doubting.

9 In like manner also, that women adorn themselves in modest apparel, with shame-

7 Εις ὁ ετεθην εγω κηρυξ και αποστολος, (αληθειαν λεγω εν Χριστῳ, ε ψευδομαι) διδασκαλος εθνων εν πιστει και αληθειᾳ.

8 Βουλομαι ουν προσευχεσθαι τους ανδρας εν παντι τοπῳ, επαιροντας οσιους χειρας χωρις οργης και διαλογισμου.

9 Ωσαυτως και τας γυναικας εν καταστολῃ κοσμιῳ, μετα αιδους και σωφροσυνης κοσ-

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3. *Of which the testimony is in its proper season.* In this translation I have followed the Vulgate. *Cujus testimonium temporibus suis confirmatum est.* The proper season, for publishing and proving that Christ gave himself a ransom for all, was doubtless after he had actually died for that purpose.

Ver. 7. *I speak the truth in Christ, I lie not.* This solemn asseveration, the apostle used, Rom. ix. 1. He introduces it here, in confirmation of his being a herald and an apostle, and a teacher of the Gentiles in the true faith of the gospel, because some in Ephesus denied his apostleship, and because he was going to give commands quite contrary to their sentiments. On this passage Benson's remark is, "what writer ever kept closer to his subject than this "apostle? The more we understand him, the more we admire "how much every sentence, and every word, tendeth to the main "purpose of his writing."

Ver. 8.—1. *I command, therefore, that the men pray.* As the apostle is speaking of public prayer, his meaning, I suppose, is that the men, and not the women, were to lead the devotion of the assembly; especially as in ver. 12., he expressly forbids women to speak in the church.

2. *Every where.* By this precept, the apostle condemned the superstitious notion both of the Jews and Gentiles, who fancied that prayers offered in temples were more acceptable to God, than prayers offered any where else.—This worshipping of God in all places, was foretold as the peculiar glory of the gospel dispensation, Mal. i. 11.

3. *Lifting up ὁσιους holy hands,* that is, hands not cleansed with water, but hands undefiled with murder, rapine, and other wicked actions. This the Psalmist anciently inculcated, Psal. xxiv. 4. xxvi. 6., as did the prophet Isaiah likewise, chap. i. 16, 17.—There is here an allusion to the custom of the Jews, who, before they prayed, washed their hands, in token of that purity of heart and life, which is necessary to render prayers acceptable to God. *The lift-*

(7 Εις ὁ, 142. 2.) *For which I was appointed a herald,* and an apostle, (I speak the truth in Christ, *I* lie not,[1]) a teacher of the Gentiles in faith and *truth.*

7 *For* the bearing of *which* testimony concerning the benevolence of God towards all men, and concerning Christ's giving himself a ransom for all, *I was appointed an herald,* or messenger of peace, *and an apostle* divinely inspired, *(I call Christ to witness, that I speak the truth and lie not,) a teacher of the Gentiles in faith and truth;* that is, in the true faith of the gospel. Ess. iv. 19.

8 (Βουλομαι, see ver. 4. note,) *I command,* therefore, that *the* men[1] pray every where,[2] lifting up holy[3] hands, without wrath,[4] and (διαλογισμους) *disputings.*[5]

8 *I command, therefore, that the men pray* for all, (ver. 1.) *in every place* appointed for public worship; *lifting up holy hands;* hands purified from sinful actions; and that they pray *without wrath and disputings* about the seasons and places of prayer.

9 In like manner also, that *the* women adorn themselves in *decent* apparel,[1] *with modesty* and

9 *In like manner also,* I command *that the women,* before appearing in the assemblies for worship, *adorn themselves in decent apparel, with*

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ing up of hands, is put for *praying,* the thing signified by that action.

4. *Without wrath.* By *wrath,* the apostle means an inward resentment of injuries, accompanied with a resolution of doing evil to those who have injured us. Perhaps also he meant to condemn the Judaizers for the anger which they often expressed against the Gentile converts, on account of their not obeying the law of Moses.

5. *And disputings.* Διαλογισμοι sometimes signifies *reasonings in* one's own mind; sometimes reasonings and disputings with others. See Luke ix. 46, 47.—The disputings, of which the apostle speaks in this passage, are not those only about the times and places of prayer, but those about other points of religion, whereby bigots inflame themselves into rage against those who differ from them.—This precept of the word of God ought to be well attended to, by all who lead the devotion of others in the public assemblies, that they may beware of introducing their private resentments, and angry passions, into their addresses to the Deity.

Ver. 9. *That the women adorn themselves καταστολη κοσμιω, in decent apparel.* The στολη of the Greeks was a kind of garment used by the women, which reached down to their ancles. The καταστολη, according to Theophylact and Œcumenius, was a long upper garment which covered the body every way.—Κοσμιος signifies not on-

facedness and sobriety; not with broidered hair, or gold, or pearls, or costly array;

10 But (which becometh women professing godliness) with good works.

11 Let the woman learn in silence with all subjection.

12 But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence.

13 For Adam was first formed, then Eve.

14 And Adam was not deceived; but the woman, being deceived, was in the transgression.

μειν, ἑαυτας, μη εν πλεγμασιν, η χρυσῳ, η μαργαριταις, η ἱματισμῳ πολυτελει·

10 Αλλ' (ὁ πρεπει γυναιξιν επαγγελλομεναις θεοσεβειαν) δι' εργων αγαθων.

11 Γυνη εν ἡσυχια μανθανετω εν πασῃ ὑποταγῃ.

12 Γυναικι δε διδασκειν ουκ επιτρεπω, ουδε αυθεντειν ανδρος, αλλ' ειναι εν ἡσυχια.

13 Αδαμ γαρ πρωτος επλασθη, ειτα Ευα.

14 Και Αδαμ ουκ ηπατηθη· ἡ δε γυνη απατηθεισα, εν παραβασει γεγονε.

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ly what is beautiful, but what is neat and clean, and suitable to one's station. For, in this passage, the apostle doth not forbid, either the richness or expensiveness of the dress of women in general, as is plain from the commendation given to the virtuous woman, Prov. xxxi. 21, 22., who, through her industry, clothed all her household with scarlet, and herself with silk and purple; not to mention, that the good of society requires persons to dress themselves according to their rank and fortune. What the apostle forbids is, that immodest manner of dressing which is calculated to excite impure desires in the spectators; also, that gawdiness of dress which proceeds from vanity, and nourishes vanity; in short, that attention to dress which consumes much time, leads women to neglect the more important adorning of their mind, makes them careless of their families, and runs them into expences greater than their husbands can afford. See 1 Pet. iii. 3. note.—How apt the eastern women were to indulge themselves in finery of dress, we learn from the prophet Isaiah's description of the dress of the Jewish ladies in his time, Isa. iii. 16.—24.

Ver. 10. *Becometh women professing godliness.* As in scripture, *Ungodliness* often denotes *Idolatry* and false religion in general, *godliness* in this verse may signify *true religion*, and particularly *the Christian religion;* a meaning which it has likewise, chap. iii. 16.—By introducing this precept concerning the women's dress, immediately after his precepts concerning public prayers, the apostle, I think, cautioned women against appearing in gawdy dresses, when they joined in the public worship. This is evident from the subsequent verse, which forbids them to speak in the church.—

sobriety, not *with plaited* hair ONLY, or gold, or pearls, or costly *raiment.*

modesty and sobriety, which are their chief ornaments, *not with plaited hair only, or gold, or jewels, or embroidered raiment;* in order to create evil desires in the men, or a vain admiration of their beauty.

10 But (which becometh women professing godliness[1]) (δια, 119.) with good works. (See 1 Pet. iii. 6. notes.)

10 *But,* instead of these vain ornaments, let them *(as becometh women professing the Christian religion,)* adorn themselves *with works of charity,* which are the greatest ornaments of the female character, and to which the tender heartedness of the sex strongly disposeth them.

11 Let *a* woman learn in silence with all *submission.*

11 *Let every woman receive instruction* in religious matters from the men, *in silence, with entire submission,* on account of their imperfect education, and inferior understanding.

12 (Δε, 105.) *For I do not allow* a woman to teach, nor to usurp authority over *a* man,[1] but to *be silent.*

12 *For I do not allow a woman to teach* in the public assemblies, *nor* in any manner *to usurp authority over a man; but* I enjoin them, in all public meetings, *to be silent.*

13 For Adam was first formed, then Eve. (1 Cor. xi. 9.)

13 The natural inferiority of the woman, God shewed at the creation; *for Adam was first formed, then Eve,* to be a help meet for him.

14 (Και, 224.) *Besides,* Adam was not deceived.[1] But the woman being deceived, *became in transgression.*[2]

14 *Besides,* that women are naturally inferior to men in understanding, is plain from this; *Adam was not deceived* by the devil; *but the woman being deceived* by him, *fell into transgression.*

See 1 Pet. iii. 3., where the same direction is given to women concerning their dress.

Ver. 12. *Nor to usurp authority over a man.* The Greek word αυθεντειν signifies both *to have* and *to exercise authority over another.* In this passage it is properly translated, *usurp authority:* Because when a woman pretends to exercise authority over a man, she arrogates a power which does not belong to her. See 1 Cor. xi. 5. note 1. xiv. 34. note.

Ver. 14.—1. *Besides, Adam was not deceived.* The serpent did not attempt to deceive Adam. But he attacked the woman, know-

15 Notwithstanding, she shall be saved in child-bearing, if they continue in faith, and charity, and holiness, with sobriety.

15 Σωθησεται δε δια της τεκνογονιας, εαν μεινωσιν εν πιστει και αγαπη και αγιασμω μετα σωφροσυνης.

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ing her to be the weaker of the two. Hence Eve, in extenuation of her fault, pleaded, Gen. iii. 13., *The serpent beguiled me, and I did eat.* Whereas Adam said, ver. 12., *The woman whom thou gavest to be with me she gave me of the tree, and I did eat;* insinuating, that as the woman had been given him for a companion and help, he had eaten of the tree from affection to her.—In this view of the matter, the fall of the first man stands as a warning to his posterity, to beware of the pernicious influence which the love of women, carried to excess, may have upon them to lead them into sin.—What is mentioned, Gen. iii. 22., *Behold the man is become as one of us, to know good and evil,* does not imply that Adam was either tempted or deceived by the serpent, from an immoderate desire of knowledge. It relates to the woman alone, according to the known use of the word *Man,* which in the Greek and Latin languages, as well as in the Hebrew, signifies *man* and *woman* indiscriminately. Hence it is said, ver. 24., *So he drove out the man;* that is, both the man and the woman. See Spect. vol. vii. NO. 510. —The apostle's doctrine, concerning the inferiority of the woman to the man in point of understanding, is to be interpreted of the sex in general, and not of every individual; it being well known, that some women, in understanding, are superior to most men. Nevertheless, being generally inferior, it is a fit reason for their being restrained from pretending to direct men in affairs of importance; which is all the apostle meant to prove.

2. *But the woman being deceived, became in transgression.* The behaviour of Eve, who may be supposed to have been created by God, with as high a degree of understanding as any of her daughters ever possessed, ought to be remembered by them all, as a proof of their natural weakness, and as a warning to them to be on their guard against temptation.—Perhaps also the apostle mentioned Eve's transgression on this occasion, because the subjection

CHAP. III.

View and Illustration of the Directions given in this Chapter.

BECAUSE many false teachers were now spreading their erroneous doctrines with great assiduity among the Ephesians, St Paul judged it necessary that Timothy, to whom he had committed the care of the church at Ephesus, should be

15 (Δι, 100,) *However* she shall be saved (διὰ τεκνογονίας) *through* child-bearing,[1] if they *live*[2] in faith and *love* and holiness, with sobriety.

15 *However*, though Eve was first in transgression, and brought death on herself, her husband, and her posterity, the *female sex shall be saved* equally with the male, *through child-bearing*; through bringing forth the Saviour; *if they live in faith and love, and chastity, with* that *sobriety* which I have been recommending.

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of women to their husbands was increased at the fall, on account of Eve's transgression, Gen. iii. 16.

Ver. 15.—1. *She shall be saved through child-bearing.* The word σωθήσεται *saved*, in this verse, refers to ἡ γυνὴ, *the woman*, in the foregoing verse, who is certainly *Eve*. But the apostle did not mean to say, that she alone was to be saved through child-bearing; but that all her posterity, whether male or female, are to be saved through the child-bearing of a woman; as is evident from his adding, *If they live in faith, and love, and holiness, with sobriety.* For, safety in child-bearing doth not depend on that condition at all; since many pious women die in child-bearing, while others of a contrary character are preserved.—The salvation of the human race through child-bearing, was intimated in the sentence passed on the serpent, Gen. iii. 15., *I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head.* Accordingly, the Saviour being conceived in the womb of his mother by the power of the Holy Ghost, he is truly *the seed of the woman* who was to bruise the head of the serpent. And a woman by bringing him forth, hath been the occasion of our salvation.—Vulg. *Per filiorum generationem.*

2. *If they live in faith.* The original word μεινωσι is rightly translated *live;* for so it signifies in other passages, particularly Philip. i. 25.—The change in the number of the verb from the singular to the plural, which is introduced here, was designed by the apostle to shew, that he does not speak of Eve, nor of any particular woman, but of the whole sex. See Ess. iv. 14.

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assisted by a number of bishops and deacons, well qualified to teach the people. Wherefore, after observing what an honourable office that of a Christian bishop is, ver. 1.—he described the qualities and virtues necessary in one who aspires to attain it; whereby it appears, that an able and faithful Christian bishop is a person most venerable on account of his character, as well as on account of his office, ver. 2.–7.—In

like manner, the apostle described the qualifications and virtues necessary in a Christian deacon, ver. 8, 9.—and that none might be appointed to these offices, who were not of a good character, he ordered them to be *proved*, that is, ordered their names to be published to the people, that if any person had aught to say against them, he might have an opportunity to speak it. And if no accuser appeared, they were to be considered as of an unblemished reputation, and were to be invested with the proposed office, ver. 10.—The apostle likewise described the character of those women who were to be employed as female presbyters, in teaching the young of their own sex the principles of the Christian faith; and as female deacons, in taking care of the sick and the poor, ver. 11.—Farther, by observing that the deacons, who performed their office well, purchased to themselves a good degree, the apostle, I think, insinuated, that the most faithful of the deacons might be chosen bishops, ver. 13.—These things he wrote to Timothy concerning the doctrine he was to teach, the errors he was to confute, the manner of performing the public worship, the behaviour and dress of the women in their assemblies for worship, and the character and qualifications of the persons Timothy was to ordain bishops and deacons, notwithstanding he hoped to come to him soon, ver. 14.—Or, if any accident prevented his coming, having written these things in this letter, Timothy might know in what manner to behave himself in

OLD TRANSLATION.	GREEK TEXT.
CHAP. III. 1 This *is* a true saying, If a man desire the office of a bishop, he desireth a good work.	1 Πιστος ὁ λογος· Ει τις επισκοπης ορεγεται, καλε εργε επιθυμει.
2 A bishop then must be blameless, the husband of one wife, vigilant, sober, of	2 Δει εν τον επισκοπον ανεπιλημπτον ειναι, μιας γυναικος

Ver. 1.—1. *If one earnestly seeketh.* The word ορεγεται properly signifies the eager desire and endeavour of a hungry person to obtain food. But it is used also to express any strong desire whatever. It is a more forcible word than επιθυμει, *desires*, in the subsequent clause, which likewise signifies *strong desire*, and might be translated *coveteth*.

2. *The office of a bishop.* This, in the Syriac version, is, *concupiscit Presbyterium, covets the Eldership.* See 1 Tim. v. 17. note 1., Tit. i. 5. note 3.

3. *He desireth an excellent work.* A bishop's office is termed εργον, *a work*, to intimate, that he must not spend his life in ease

the house, or temple of God, now committed to his care: which therefore was neither the temple at Jerusalem, far less that at Ephesus, but the church of Christ at Ephesus, consisting of all in that city who believed. And to excite Timothy to be diligent in teaching true doctrine, zealous in opposing error, and cautious in ordaining persons to sacred offices, he told him, that in regard the Catholic Christian church is the temple in which the living God is worshipped, and the knowledge of true religion is preserved, and the practice of virtue is maintained, it is actually the pillar and support of the truth, ver. 15.—By giving that honourable appellation to the Christian church, the apostle hath insinuated, that therein are kept, not the mysteries of any of the heathen gods, but the far greater *mystery of godliness*, or true religion, to be made known, not to a few initiated persons, as the heathen mysteries were, but to all mankind.—Lastly, to shew the greatness of the mystery of godliness which is kept in the Catholic Christian church, the apostle explained the particulars of which it consists, ver. 16.—Thus, by tacitly contrasting the Christian church with the temples of Ephesus and Jerusalem, and by displaying the far more noble purposes for which it was erected, the apostle hath shewed how vastly superior it is to all the most magnificent material fabrics, which have ever been reared, for the worship of God, by the hands of men.

NEW TRANSLATION.

CHAP. III. 1 *This saying* IS *true*, if *one earnestly seeketh*[1] the office of a bishop,[2] he desireth *an excellent*[3] work.

2 (Δει ουν) *Therefore* a bishop must be *unblamed*, the husband of one wife,[1]

COMMENTARY.

CHAP. III. 1 When about to elect bishops, thou shouldest remember that *this saying is true, If one earnestly seeketh the office of a bishop, he desireth a work, which*, though very laborious, *is both honourable and beneficial*, as it promotes the glory of God, and the good of mankind.

2 *Therefore a bishop ought to be free from blame; the husband of one wife*, at a time; *attentive* to his

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and idleness, but in a continued application to the duties of his office. It is also termed καλον εργον, a *good* or *excellent work*, because of its honourableness and usefulness. See 2 Tim. ii. 2. note 2.—The words καλος and αγαθος are often used promiscuously, to denote what is *morally good*. But when they are distinguished, καλος includes also the idea of *honour*, and αγαθος the idea of *profit*.

Ver. 2.—1. *The husband of one wife*. That the gospel allows women to marry a second time, is evident from 1 Cor. vii. 9. 39. By

good behaviour, given to hospitality, apt to teach; ἀνδρα, νηφαλεον, σωφρονα, κοσμιον, φιλοξενον, διδακτικον·

parity of reason, it allows men to marry a second time likewise. Wherefore, when it is said here, that *a bishop must be—the husband of one wife;* and 1 Tim. v. 9., that the widow who is employed by the church in teaching the young of her own sex the principles of the Christian religion, must have been *the wife of one husband*, the apostle could not mean, that persons who have married a second time are thereby disqualified for sacred offices. For in that case, a bishop, whose wife dies while he is young, must lay down his office, unless he can live continently unmarried. The apostle's meaning, therefore, in these canons, is, that such persons only are to be intrusted with sacred offices, who, in their married state, have contented themselves with one wife, and with one husband, at a time; because thereby they have shewed themselves temperate in the use of sensual pleasures.—As the Asiatic nations universally practised polygamy, from an immoderate love of the pleasures of the flesh, the apostle, to bring mankind back to use marriage according to the primitive institution, which enjoined one man to be united to one woman only, at a time, ordered by inspiration, that none should be made bishops but those who, by avoiding polygamy, had shewed themselves temperate in the use of sensual pleasures.—In like manner, because, according to our Lord's determination, Mark x. 2.—12., persons who divorced each other unjustly, were guilty of adultery when they married themselves to others; also because such really had more wives and husbands than one at a time; as was the case with the woman of Samaria, mentioned John iv. 18., the apostle, to restrain these licentious practices, which were common among the Greeks and Romans as well as among the Jews, ordered that no widow should be chosen to instruct the younger women, but such as had been the wife of one husband only at a time, 1 Tim. v. 9.

It may be objected, perhaps, that the gospel ought to have prohibited the people, as well as the ministers of religion, from polygamy and divorce, if these things were morally evil.—As to divorce, the answer is, by the precept of Christ, all, both clergy and people, were restrained from unjust divorces. And with respect to polygamy, being an offence against political prudence rather than against morality, it had been permitted to the Jews by Moses, Deut. xxi. 15., on account of the hardness of their heart, and was generally practised by the eastern nations as a matter of indifference. It was therefore to be corrected mildly and gradually, by example, rather than by express precept. And, seeing reformation must begin somewhere, it was certainly fit to begin with the ministers of religion, that, through the influence of their example, the evil might be remedied by disuse, without occasioning those domestic troubles and causeless divorces, which must necessarily have ensued, if by an express injunction of the apostles, husbands

vigilant,[2] *prudent*,[3] of *comely* behaviour,[4] *hospitable*,[5] *fit* to teach. (2 Tim. ii. 24.)

duty and to his people; *prudent* in his conduct; *of comely behaviour*; *hospitable* to strangers; *fit to teach*, by having good knowledge of the things he is to teach, a clear manner of expressing his thoughts, and an earnest desire to instruct the ignorant.

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immediately on their becoming Christians, had been obliged to put away all their wives except one. Accordingly, the example of the clergy and of such of the brethren as were not married at their conversion, or who were married only to one woman, supported by the precepts of the gospel which enjoined temperance in the use of sensual pleasure, had so effectually rooted out polygamy from the church, that the emperor Valentinian, to give countenance to his marrying Justina, during the life of his wife Severa, whom he would not divorce, published a law permitting his subjects to have two wives at a time, Socrat. Ecc. Hist. Lib. iv. c. 31.

The direction I have been considering, does not make it necessary to one's being a bishop, that he be a married person, as Vigilantius, a presbyter of the church at Barcelona, in the end of the fourth century, contended; But the apostle's meaning is, that if such a person be married, he must, as was observed above, have only one wife at a time. This appears from ver. 4., where it is required of a bishop, that he have his children in subjection. For surely that requisition doth not make it necessary to one's being a bishop, that he have children; but that if he have children, they be obedient to him.—Now, although it be not necessary to one's being a bishop, that he be married, yet if a young unmarried man be made a bishop, it may be proper, for avoiding temptation, that he marry, if he have not the gift of continency. See chap. v. 16. note.

2. *Vigilant.* Because the word νηφαλιον comes from νηφειν, *to be sober*, in opposition to one's being drunk, Estius thinks it should, in this passage, be translated *sober*. But as *sobriety* is mentioned, ver. 3., and as νηφειν signifies also *to watch*, its derivative νηφαλιον may very properly be translated *vigilant* or *attentive*. For, certainly it is a chief quality in a bishop, to be attentive to all the duties of his office, and to his flock.

3. *Prudent.* Σωφρονα, *Sanæ mentis.* This word signifies a person whose mind is well regulated, and free from all excesses of passion of every kind; so might be translated, *one who governs his passions.*

4. *Of comely behaviour.* Κοσμιον, from κοσμεω, *to set in order, to adorn.* This may signify, that a bishop's discourse, his dress, his visage, his gait, his manners, must all be suitable to the gravity of his function.—The word σωφρονα respects the inward man, but κοσμιον, the outward.

3 Not given to wine, no striker, not greedy of filthy lucre; but patient, not a brawler, nor covetous;

4 One that ruleth well his own house, having his children in subjection with all gravity;

5 (For if a man know not how to rule his own house, how shall he take care of the church of God?)

6 Not a novice, lest being lifted up with pride, he fall

3 Μη παροινον, μη πληκτ μη αισχροκερδη· αλλ' επιει αμαχον, αφιλαργυρον·

4 Τε ιδιε οικε καλως π σαμενον, τεκνα εχοντα εν υποταγη μετα πασης σεμνοτητος.

5 (Ει δε τις τε ιδιε οικε προστηναι εκ οιδε, πως εκκλησιας Θεε επιμελησεται;)

6 Μη νεοφυτον, ινα μη τυ-

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5. *Hospitable.* Φιλοξενον, literally, *a lover of strangers.* See Rom. xii. 8. note 5., where the obligation which lay on the bishops, in the primitive times, to be hospitable to such of the brethren as were strangers, or poor, or persecuted, is explained. Yet the bishop's hospitality was not to be confined to the brethren. He was to extend it to his heathen acquaintance also, and even to such stranger heathens, as agreeably to the manners of the times, came to him, drawn by his reputation for beneficence. The reason was, by receiving such into his house, he would have an opportunity of recommending the Christian religion to them by his conversation and example. From this account, it is evident, that the hospitality anciently required in a bishop, was not what is now meant by that word; namely, the keeping a good table and an open house for one's friends, and others, who are able to make him a return in kind; but it consisted in entertaining strangers of the character just now described; the poor also and the persecuted for the sake of religion.—That the bishop might be able to exercise this general hospitality which the manners of the times (See 1 Cor. ix. 5. note 1.) made necessary, their churches supplied them with a liberal maintenance. But now that the ancient customs are changed, and inns are every where open, in which travellers, for their money, can be as well accommodated as in private houses, there is little occasion for what the apostle calls *hospitality.*—The benevolent disposition of a bishop, in the present state of things, will be more properly exercised in relieving the poor, who are much more numerous now among Christians, than in the first ages. For then, the profession of the gospel exposing men to persecution, few embraced our religion, who had not some degree of probity. The brethren therefore in these days, being generally men of principle, would not, without cause, be burdensome to the community to which they belonged. But at present, in the countries where Christianity is professed, and where the church comprehends many, who, though they call themselves Christians, have no principle of religion at all, the number of the poor who must be relieved, is exceedingly great.

3 Not given to wine,[1] no striker, *not one who earns money by base methods*,[2] but *equitable* (see Philip. iv. 5. note 1.) not a brawler, *nor* covetous.

3 He must *not* be *addicted to wine*, *nor* of such a hasty temper as to be *a striker* of those who provoke him, *nor one who gains money by* sinful, or even by *dishonourable occupations*; but *equitable* in judging of the offences which any of his flock may commit; *not a noisy abusive quarrelsome talker*, *nor covetous* in his dealings.

4 One *who* ruleth well his own house,[1] having his children in subjection *TO HIM with* all gravity. (See Tit. i. 6. notes.)

4 He must be *one who* possesseth such wisdom and firmness, as to *govern properly his own family*. In particular, *he must have his children in subjection to him; as becometh the gravity* of his character, and his reputation for prudence.

5 For if *one* know not how to rule his own house, how shall he take care of the church of God?

5 *For if one be not capable of governing* so small a society as *his own family*, but suffers his children to be disobedient and vicious, *How shall he govern* in a proper manner that greater and more important society, *the church of God?*

6 Not a *new convert*,[1] lest being *puffed* up with

6 A bishop must be *not one newly converted*, *lest*, *being puffed up*

Ver. 3.—1. *Not given to wine.* The apostle condemns in a bishop frequent and much drinking, although it should not be carried the length of intoxication; because by much drinking, much time is wasted, the faculties of the mind are enervated, and a sensual disposition is cherished.

2. *Who earns money by base methods.* So the word αισχροκερδης, (*Sordidum quæstum faciens*, Scapula), properly signifies.—As many of the brethren in the first age maintained themselves by their own labour, it might happen, that the occupations which they followed in their heathen state, and which they continued to follow after they became Christians, were not very reputable. Wherefore, to discourage trades of that sort, and especially to prevent the ministers of religion from gaining money by sinful and even by low methods, the apostle ordered that no one should be elected a bishop, who was engaged in such occupations.

Ver. 4. *One who ruleth well his own house.* A bishop must not only rule his own family, but he must rule it well; rule it so as to promote religion and virtue in all its members; rule it calmly, but firmly, never using harshness where gentleness and love will produce the desired effect; also he must afford to his family, according to his circumstances, what is necessary to their comfortable subsistence.

into the condemnation of the devil.

7 Moreover, he must have a good report of them which are without; lest he fall into reproach, and the snare of the devil.

8 Likewise *must* the deacons *be* grave, not double-tongued, not given to much wine, not greedy of filthy lucre;

9 Holding the mystery of the faith in a pure conscience.

φωθεις, εις κριμα εμπεσῃ διαβολε.

7 Δει δε αυτον και μαρτυριαν καλην εχειν απο των εξωθεν, ἱνα μη εις ονειδισμον εμπεσῃ, παγιδα του διαβολε.

8 Διακονες ὡσαυτως σεμνους, μη διλογους, μη οινῳ πολλῳ προσεχοντας, μη αισχροκερδεις

9 Εχοντας το μυστηριον της πιστεως εν καθαρᾳ συνειδησει.

Ver. 6.—1. *Not a new convert.* Νεοφυτον, literally, *one newly ingrafted;* namely, into the body of Christ by baptism; one newly converted. Such were not to be made bishops, because being imperfectly instructed in the Christian doctrine, they were not fit to teach it to others.—Besides, as their constancy and other virtues had not been sufficiently tried, they could have had little authority, especially with the brethren of longer standing and greater experience.

2. *Lest τυφωθεις being puffed up.* Bengelius says, τυφω is of the same signification with καιω, that τυφος is *a smoky heat void of flame,* and that they are said τυφουσθαι, whom wine, or pride, or an high opinion of their own knowledge, intoxicates and makes giddy. See 2 Cor. x. 5. note 1.

3. *Fall into the condemnation of the devil.* According to Erasmus, this clause should be translated, *Fall into the condemnation of the accuser;* a sense which the word διαβολος hath, ver. 11. For he supposes that by the *accuser* is meant, the unbelieving Jews and Gentiles, who were ready to condemn the Christians for every misdemeanour. But others understand the apostle as speaking of that evil spirit, who in scripture is called *the Devil,* and who was cast out of heaven for his sin, 2 Pet. ii. 4., Jude, ver. 6., which in this passage is insinuated to have been *pride;* but in what instance, or how shewed, is no where told. There are, who think he refused some ministration appointed him by God. Others, that he would not acknowledge the Son of God as his superior.

Ver. 7. *May not fall into reproach, and the snare of the devil.* Here it is intimated, that the sins which one hath formerly committed, when cast in his teeth, after he becomes a minister, may be the means of tempting him to repeat these sins, by the devil's suggesting to him, that he has little reputation to lose. Nor is this the only evil. The people knowing his former miscarriages, will be the less affected with what he says to them.—All who are candidates for the ministry ought to consider these things seriously.

pride,[2] he fall into the condemnation of the devil.[3]

7 (Δε, 104.) Moreover he must *even* have a good *testimony from those* without, that he may not fall into reproach,[1] and the snare of the devil.

8 The deacons *in like manner* MUST BE *grave*[1], not double-tongued, not *giving THEMSELVES* to much wine, *not persons who earn money by base methods.*

9 Holding *fast* the mystery[1] of the faith *with* a pure conscience. (Chap. i. 19.)

with pride on account of his promotion, *he fall into the punishment inflicted on the devil.*

7 *Moreover*, before his conversion, *he must* have behaved *in* such a manner, as *even to have a good testimony from the heathens; that he may not be liable to reproach*, for the sins he committed before his conversion, *and fall into the snare of the devil*, who by these reproaches may tempt him to renounce the gospel.

8 *The deacons, in like manner, must be of a grave* character, *not double-tongued*, speaking one thing to this person, and another to that, on the same subject: *Not giving themselves to much wine; not persons who earn money by base methods.* See ver. 3. note 2.

9 He must *hold fast the doctrines of the gospel with a pure conscience.* He must not from fear or self-interest either conceal, or disguise these doctrines.

Ver. 8. *The deacons* (See Rom. xvi. 1. note 3.) *in like manner must be grave.* The word σεμνος translated *grave*, includes also the ideas of *dignity* and *stayedness.* These qualities were required in deacons, because they seem to have been employed in teaching. See ver. 9. note.

Ver. 9. *Holding fast the mystery of the faith.* In the opinion of many, this is the *doctrine of the salvation of the Gentiles by faith*, without the works of the law of Moses, called *the mystery of God's will*, Ephes. i. 9. And *the mystery which hath been hid from ages and generations*, Col. i. 26. But I rather think it denotes the doctrine of the gospel in general, called 1 Cor. ii. 7. *A mystery;* and ver. 16. of this chapter, *the mystery of godliness.*—The apostle's direction implies, that a deacon should be both sound in the faith, and conscientious in maintaining it. And although the apostle hath not mentioned it, Timothy, from this direction concerning deacons, must have been sensible that it was equally necessary in bishops, as in deacons, to hold the mystery of the faith with a pure conscience.—*Soundness in the faith* being required in deacons, it is a presumption that they were sometimes employed in teaching; but whether by preaching, or by catechising, is hard to say. They likewise performed the office of readers in the church. See Beza here.

10 And let these also first be proved; then let them use the office of a deacon, being *found* blameless.

11 Even so *must their* wives *be* grave, not slanderers; sober, faithful in all things.

10 Και ἑτοι δε δοκιμαζεσθωσαν πρωτον, ειτα διακονεσθωσαν, ανεγκλητοι οντες.

11 Γυναικας ὡσαυτως σεμνας, μη διαβολους, νηφαλιους, πιστας εν πασι.

Ver. 10. *But let these also be proved first.* The word *also*, implies, that the rule for trying the character of the deacons, was to be observed with relation to bishops. The rule was this: They published in their assemblies for worship, the names of the persons designed for ecclesiastical functions, that if any one had aught to accuse them of, they might shew it. So we are told by Lampridius, in his life of Alexander Severus, tom. ii. c. 46., quoted at large, Truth of the Gospel Hist. p. 331., who, it seems, wished to have the same method followed in appointing the governors of provinces; and alleged the example of the Jews and Christians, who published the names of their ministers, before they established them in their offices. Now although Lampridius speaks of a rule observed by the Christians in the time of Alexander Severus, previous to their admitting persons to be bishops and deacons, it was a rule so natural and reasonable, that we may suppose it was prescribed by the apostles, and that it is referred to in this passage, where he ordered persons to be *proved* before they exercised the deacon's office. But Estius thinks the apostle in this direction, required that no one should be made either a bishop or a deacon, till he had given proof both of his stedfastness in the faith, and of his other virtues, during a reasonable space of time after his conversion. The other interpretation, however, agrees better with the subsequent clause, *being* ανεγκλητοι *unaccused.*

Ver. 11.—1. *The women, in like manner, must be grave.* In translating Γυναικας, by the word *women*, I have followed the Vulgate, which hath here, *Mulieres similiter pudicas*, the women in like manner must be modest; because I see no reason for its being made a qualification of deacons to have wives *vigilant and faithful in all things;* especially as it is not made a qualification of bishops to have wives of that character. Besides, Chrysostom and the Greek commentators, with the most ancient Latin fathers, were of opinion, that the apostle, in this passage, is speaking both of those women who in the first age were employed in ministering to the afflicted, and of those who were appointed to teach the young of their own sex the principles of religion.—As the manners of the Greeks did not permit men to have much intercourse with women of character, unless they were their relations, and as the Asiatics were under still greater restraints, (See Rom. xvi. 1. note 3.), it was proper that an order of female teachers should be instituted in the church, for instructing the young of their own sex. Of these

10 (Και ουτοι δε.) *But* let these also be proved *first*,[1] then let them *exercise the deacon's office, being unaccused.*

10 *However, let these also be tried first*, by publishing their names to the church, that if any one hath ought to lay to their charge, he may shew it: *and after such a publication of their names, let them exercise the deacon's office, if no person accuses them.*

11 (Γυναικας ωσαυτως.) *The women in like manner*[1] MUST BE grave, not slanderers,[2] *BUT vigilant*,[3] faithful in all things.

11 *The women, in like manner*, who are employed in teaching the young, *must be stayed* in their deportment; *not slanderers* and talebearers, *but vigilant* and *faithful in all the duties belonging to their office.*

I think the apostle writes in his epistle to Titus, chap. ii. 3, 4., where he gives an account of their office, and calls them Πρεσβυτιδες, *Female elders*, because of their age. And it is believed that they are the persons called *widows*, of whose maintenance by the church the apostle speaks, 1 Tim. v. 2., and whose character and state he there describes, ver. 9, 10. See the note on ver. 15. of that chapter.—Farther, Clement of Alexandria reckons *widows* among ecclesiastical persons, Pædag. Lib. iii. c. 12., *There are many precepts in scripture concerning those who are chosen, some for priests, others for bishops, others for deacons, others for widows.*—Grotius tells us, these *female presbyters* or *elders* were ordained by the imposition of hands, till the council of Laodicea; and for this he quotes the xith canon of that council.—From what is said of *Euodia* and *Syntyche*, Philip. iv. 3., it is probable they were female presbyters. Perhaps also *Priscilla*, *Tryphæna* and *Tryphosa* were of the same order, with some others, whom in his epistle to the Romans he salutes, Rom. xvi. 3. 12., as *labouring in the Lord.*

For these reasons, and on account of the particulars mentioned, Rom. xvi. 1. note 3., I think the apostle in 1 Tim. iii. 11., describes the qualifications not of the *deacons' wives*, but of the *women* who in the first age were employed by the church to minister to the sick and afflicted, and to instruct the young of their own sex in the principles of the Christian faith.

2. *Not slanderers.* Μη διαβολους. This Greek word comes from διαβαλλειν, *transfigere verbis aut calumniis*, and is very properly translated *slanderers*. It was necessary that the women who were employed in ministering to the afflicted, and in teaching the younger women, should be free from detraction, because their slanders might provoke the bishops and deacons to administer rebukes rashly.

3. *But* (νηφαλιους) *vigilant.* As it was required of the bishop that he should be νηφαλιον, *vigilant* or *attentive* to all the duties of his function and to his flock, so the women who were employed in mi-

12 Let the deacons be the husbands of one wife, ruling their children and their own houses well.

13 For they that have used the office of a deacon well purchase to themselves a good degree, and great boldness in the faith which is in Christ Jesus.

14 These things write I unto thee, hoping to come unto thee shortly.

15 But if I tarry long, that thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living God, the pillar and ground of the truth.

12 Διακονοι εσωσαν μιας γυναικος ανδρες, τεκνων και ιδιων οικων προισταμενοι και των ιδιων καλως.

13 Οι γαρ καλως διακονησαντες, βαθμον εαυτοις καλον περιποιουνται, και πολλην παρρησιαν εν πιστει τη εν Χριστω Ιησου.

14 Ταυτα σοι γραφω, ελπιζων ελθειν προς σε ταχιον.

15 Εαν δε βραδυνω, ινα ειδης πως δει εν οικω Θεου αναστρεφεσθαι, ητις εστιν εκκλησια Θεου ζωντος, στυλος και εδραιωμα της αληθειας.

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nistering to the sick, and in teaching the young of their own sex, were to be *vigilant and faithful in all things;* in all the duties of their office.—Estius, who understands this verse of the wives of the bishops and deacons, is of opinion, that the word νηφαλιους, translated *vigilant*, signifies *sober*, or free from drunkenness. If this is the apostle's meaning, the requisition in this verse will be an implied direction to the ministers of the gospel, who ought to rule well all the members of their own families, to attend chiefly to the good qualities of the women they propose to marry. See, however, ver. 2. note 2.

Ver. 12. *Ruling well their children and their own houses.* This qualification, which was required in bishops likewise, shews how anxious the apostle was that all who bare sacred offices, should be unblameable in every respect; knowing that the disorderly behaviour of the members of their family, might give occasion to suspect that they had been careless of their morals.

Ver. 13. *They who have performed the office of a deacon well* περιποιουνται *procure to themselves* βαθμον καλον *an excellent step*, or *degree.* In the early ages, the bishops or pastors were sometimes taken from among the deacons. Thus *Eleutherus*, bishop of Rome, before his promotion, was a deacon of that church in the time of Anicetus, as Eusebius informs us, Eccles. Hist. v. 6. Edit. Vales. But whether this was the practice in the apostle's time; or, if it was the practice, whether St Paul had it in view here, is hard to say.—Because βαθμος signifies *a step* or *seat*, some imagine the apostle alludes to the custom of the synagogue, where persons of the greatest dignity were set on the most elevated seats.

12 Let the deacons be the husbands of one wife, (see ch. iii. 2. note 1.) *ruling well* THEIR children and their own houses.[1]

12 *Let the deacons be the husbands of one wife only* at a time, having shewed their temperance, by avoiding polygamy and causeless divorce. They must likewise *rule with prudence and firmness their children and every one in their families.*

13 For they *who* have *performed the office of a deacon well, procure* to themselves *an excellent* degree,[1] and great boldness in the faith which is in Christ Jesus.

13 *For they who have performed the office of a deacon with ability and assiduity, secure to themselves an honourable rank in the church, and great courage in* teaching *the Christian faith.* For even the wicked must respect persons who shew so much benevolence and activity, in relieving the poor, the afflicted, and the persecuted.

14 These things *I write* to thee (ελπιζω, 16.) *although I hope* to come *to* thee *soon.*

14 *These things* (See the illustration) *I write to thee, although I hope to come to thee soon,* to give thee more complete instruction concerning thy behaviour.

15 (Δε, 108.) *OR,* if I tarry long, that thou mayest know how thou oughtest to behave thyself in the house[1] of God, which is the church of the living God,[2] the pillar and *support*[3] of the truth.

15 *Or, if* by any accident *I* am obliged to *tarry long,* I have written these things, *that thou mayest know how thou oughtest to behave thyself in the house of God, which is* neither the temple at Jerusalem, nor the temple of Diana at Ephesus, but *the church of the living God,* consisting of all believers, and which is *the pillar and support of the truth.*

Ver. 15.—1. *In the house of God. The tabernacle* first, and afterwards *the temple,* obtained the name of *the house,* or *habitation* of God, because there the symbol of the divine presence resided, 1 Sam. i. 7.—Matth. xxi. 13., *My house shall be called the house of prayer.*—Matth. xxiii. 38., *Behold your house is left to you desolate.* —2 Kings v. 18., *The house of Rimmon,* or his temple.

2. *Which is the church of the living God.* Under the gospel dispensation, no material building or temple is called *the house of God.* That appellation is given only to *the church of God;* or to those societies of men who profess to believe in Christ, and join together in worshipping God according to the gospel form. See 2 Thess. ii. 4. note 3.

3. *The pillar και εδραιωμα, and support of the truth.* The word εδραιωμα coming from εδραιοω, *to establish,* is fitly translated *firma-*

16 And, without controversy, great is the mystery of godliness; God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles,

16 Και ὁμολογουμενως μεγα εστι το της ευσεβειας μυστηριον· Θεος εφανερωθη εν σαρκι, εδικαιωθη εν Πνευματι, ωφθη αγγελοις, εκηρυχθη εν εθνεσιν,

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mentum, a support.—Some commentators think Timothy is called in this passage, *The pillar and support of the truth*, for the same reason that Peter, James, and John are called *pillars*, Gal. ii. 9., and that the particle ὡς, *as*, should be supplied before στυλος και ἑδραιωμα; and that the clause should be construed and translated thus: *That thou mayest know how thou oughtest to behave thyself, as the pillar and support of the truth, in the church of the living God.* But not to insist on the harshness and singularity of this construction, I observe, that in regard the interpretation of the passage hath been much contested, a word, which entirely changes the apostle's meaning, should by no means be inserted in the text on mere conjecture; because in that manner, the scriptures may be made to speak any thing which bold critics please.—The two clauses of the sentence, ἥτις ἐστι ἐκκλησια του Θεου ζωντος, στυλος και ἑδραιωμα της ἀληθειας, wanting some thing to couple them, the substantive verb with the relative pronoun, either in the masculine or in the feminine gender, must be supplied. If the relative masculine, ὅς ἐστι, is supplied, God will be *the pillar and support of the truth;* or of that scheme of true religion which hath been discovered to mankind by revelation, and which is called in the next verse, *the mystery of godliness.* Of this scheme of truth, God may justly be denominated *the pillar and support*, because he hath supported it from the beginning, and will support it to the end.—But if the relative feminine, ἥτις ἐστι, is adopted, *the church of the living God* will be *the pillar and support of the truth;* which I take to be the apostle's meaning; because, as the Logicians speak, the subject of his proposition is, not *God*, but *the church of the living God.* This I gather from the omission of the verb and the relative. For on supposition that the apostle meant to tell Timothy, that the church of the living God is the pillar and support of the truth, he could not write ὅς ἐστι, as that would have made *God the pillar and support of the truth*, contrary to his intention. Neither could he write ἥτις ἐστι, because being a repetition of the verb and the relative expressed in the clause immediately preceding, it would have been grating to the reader's ear; and besides it is unnecessary, as ἥτις ἐστι relates both to ἐκκλησια του Θεου ζωντος, and to στυλος και ἑδραιωμα της ἀληθειας.—I have no doubt myself concerning the meaning of the passage: Yet because it is appealed to in proof of a controverted doctrine (See Pref. Sect. 5.) I have in the translation left it as ambiguous as it is in the original, by not supplying the relative, either in the one gender or in the other.

The *church* of the living God, as *the pillar and support of the truth* is here contrasted with *the house* or *temple* of the lifeless ima[illegible]

16 (Και, 207.) *For confessedly* great is the mystery[1] of godliness; God was *manifested*[2] in the flesh, *was* justified (εν; 167.) *through* the Spi-

16 Thou oughtest to behave properly in the church; *for confessedly most important is the doctrine of the gospel* which is kept therein; namely, that to save sinners by his death, the Son of God *was manifested in*

Diana, at Ephesus, which was the pillar and support of *falsehood, idolatry, and vice.*—In the opinion of some, *the church of the living God* is termed *the pillar and support of the truth,* in allusion to the two pillars which Solomon placed in the porch of the temple, and to which, it is said, the prophets affixed their prophecies in writing, that they might be read by the people who came into the temple to worship. Others think the allusion is to the pillars in the heathen temples, on which tables were hung up, containing laws, and other matters of importance, which were designed to be published. But to settle this is of no importance; because to whichever of the customs the apostle alluded, his meaning is the same.—That *the church of the living God which is the pillar and support of the truth,* is not the church of Rome, nor any particular church, but the Catholic Christian church, consisting of all the churches of Christ throughout the world, see proved Pref. sect. 5.

Ver. 16.—1. *Great is the mystery of godliness.* See ver. 9., where the incorrupt doctrine of the gospel is called, *The mystery of the faith,* for the reasons mentioned, 1 Cor. ii. 7. note 1.—Here *the mystery of godliness* is called Μεγα, *Great,* in allusion to the Elusinian mysteries which were distinguished into Μικρα and Μεγαλα *the lesser and the greater.* Wherefore, by calling the articles mentioned in this verse, Μεγα μυστηριον, *A great mystery,* the apostle hath intimated, that they are the most important doctrines of our religion.

2. *God was manifested in the flesh.* The Clermont MS. with the Vulgate, and some other ancient versions, read here, Ὁ, *which,* instead of Θεος, *God.*—The Syriac version, as translated by Tremellius, hath, *Quod Deus revelatus est in carne; That God was revealed in the flesh.*—The Colbertine MS. hath ὃς, *who.* But Mill saith, it is the only Greek MS. which hath that reading. All the others, with one consent, have Θεος; which is followed by Chrysostom, Theodoret, and Theophylact, as appears by their commentaries. Mill saith ὃς and ὁ were substituted in place of the true reading: not however by the Arians, nor by the other heretics, as neither they, nor the orthodox fathers, have cited this text.—See Mill in *loc.* where he treats as fabulous what Liberatus and Hinemarus tell us concerning Macedonius being expelled by Anastasius for changing ΟΣ in this text into ΕΣ: Where also he delivers his opinion concerning the alteration made on this word in the Alexandrian MS.—See also Pearson on the Creed, p. 128., who has very well defended the common reading.—The thing asserted in this verse, according to the common reading, is precisely the same with what John hath told us in his gospel, chap. i. 14., *The word* (who

believed on in the world, received up into glory. επιστευθη εν κοσμῳ, ανελημφθη εν δοξῃ.

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is called *God*, ver. 1.) *was made flesh, and dwelt among us.*—The other reading, not very intelligibly, represents the gospel as manifested in the flesh, and taken up in glory. See note 7.

3. *Was justified through the Spirit.* Jesus having been publicly put to death as a blasphemer for calling himself *the Son of God*, he was justified, or acquitted from the crime of blasphemy, which was imputed to him by the chief priests and elders, and demonstrated to be the Son of God through the operation of the Spirit, who raised him from the dead, (See 1 Pet. iii. 18. note 2.), and who, agreeably to Christ's promise, by descending on his apostles, enabled them to speak foreign languages and to work miracles. Likewise at his baptism the Spirit, by descending on him, pointed him out as the person whom the voice from heaven declared to be *God's beloved Son.*

4. *Was seen of angels*, that is, *of the* apostles, and of the other witnesses, who were appointed to publish and testify his resurrection to the world; and who are here called (αγγελοι, *angels*) *messengers*, for the same reason that John Baptist is so called, Luke vii. 27., *This is he of whom it is written, Behold I send* (αγγελον μου, *my angel*) *my messenger before thy face.* See also Luke ix. 52., where the messengers, whom Jesus sent before him into a village of the Samaritans, are called αλλους, *angels*, without the article, as in this passage. Yet I have not ventured to alter the common translation, because I cannot tell whether the apostle may not have had in his eye, those angels, who, during his ministry, saw the Son of God manifested in the flesh; those also who, after his resurrection, saw him manifested in the same manner.

5. *Was preached to the Gentiles.* It is with great propriety mentioned by the apostle as a part of the mystery of godliness, formerly kept secret, that the Son of God manifested in the flesh, was preached to the Gentiles as *their Saviour*, as well as the Saviour of the Jews. For, on the one hand, this was a thing which the Jews were persuaded would never happen; and, on the other, it was a favour which the Gentiles had no reason to expect.

6. *Was believed on in the world.* This undeniable fact, of which the evidence remains at this day, is mentioned as a part of the mystery of godliness, because it is a strong proof of the truth of Christ's resurrection, and of the spiritual gifts and miraculous powers, by which the apostles, and their assistants, are said, in the Christian records, to have spread the gospel through the world. For, to believe that the multitudes, not only among the barbarous nations, but among the learned Greeks and Romans, who forsook their native religion and embraced the gospel, were persuaded to do so, merely by the force of words without the aid of miracles and spiritual gifts, is to believe a greater miracle than any recorded in the gospel history. See this argument illustrated, 2 Cor. iv. 7. notes 2, 3.

rit,[3] *was* seen of angels,[4] *was* preached to the Gentiles,[5] *was* believed on *in* the world,[6] was *taken* up *in* glory.[7]

the flesh, was justified through the Spirit, who raised him from the dead; *was,* after his resurrection, *seen of the* apostles his *messengers; was preached to the Gentiles* as their Saviour; *was believed on in* many parts of *the world; was taken up into heaven in a glorious manner.*

7. *Was taken up in glory.* Ανελήφθη. This is the word used to signify our Lord's ascension, Mark xvi. 19. Acts i. 2, 11, 22. See also Luke ix. 51.—But, because in the order of time, Christ's ascension preceded his being preached to the Gentiles and his being believed on in the world, a critic, mentioned by Benson, interprets this clause of the glorious reception which the mystery of godliness, or gospel, met with from mankind. To this interpretation, however, there are two objections. 1. It supposeth (Ὁ) to be the true reading in the beginning of the verse, whereby *the mystery of godliness* or *the gospel* will, as before observed, be said, not very intelligibly, to have been manifested in the flesh. 2. The glorious reception of the gospel is the same with its being believed in the world, a tautology by no means to be imputed to so accurate a writer as St Paul.—The supposed difficulty, arising from the order in which the events mentioned in this verse are placed, is in reality no difficulty at all; as, in other passages of scripture, things are related, neither in the order of time in which they happened, nor according to their dignity. Thus, Heb. xi. 27., Moses's leaving Egypt with the Israelites, is mentioned before the institution of the passover, ver. 28. Thus also, Heb. xii. 23., The spirits of just men made perfect are mentioned next to *God,* and before *Jesus the Mediator of the new covenant,* because something was to be added concerning him. For the same reason, *the seven spirits* are put before *Jesus Christ,* Rev. i. 4, 5.—As the *taking of Christ up in glory,* implies that *he sat down on the right hand of God* in the human nature, and is to continue there till all his enemies are subdued, it is a principal part of the mystery of godliness, and affords the greatest consolation to believers. It was therefore with much propriety placed last in this enumeration, that it might make the stronger impression on the reader's mind. It was placed last for this reason also, that it was appealed to by Christ himself, John vi. 62., as a proof of his having *come down from heaven;* that is, of his being the Son of God manifested in the flesh.

CHAP. IV.

View and Illustration of the Predictions contained in this Chapter.

BY calling the Christian church, in the end of the preceding chapter, *the pillar and support of the truth*, the apostle teaches us, that one of the important purposes for which that great spiritual building was reared, was to preserve the knowledge and practice of true religion in the world. Nevertheless, knowing that, in after times, great corruptions, both in doctrine and practice, would at length take place in the church itself; and that the general reception of these corruptions by professed Christians, would be urged as a proof of their being the truths and precepts of God, on pretence that the church is *the pillar and support of the truth*, the apostle, to strip these corruptions of any credit which they might derive from their being received by the multitude, and maintained by persons of the greatest note in the church, judged it necessary, in this fourth chapter, to foretell the introduction of these corruptions, under the idea of *an apostasy from the faith*, and to stigmatize the authors thereof, as lying hypocrites, whose conscience was seared. And to give his prediction the greater authority, he informed Timothy, that the Spirit spake it to him with an audible voice; and mentioned in particular, that these lying teachers would corrupt the gospel by enjoining the worship of angels and of departed saints, ver. 1, 2.—And by forbidding certain classes of men to marry, on pretence that thereby they made themselves more holy; and by commanding *some* at all times, and *all* at some times, to abstain from meats which God hath created to be used with thanksgiving, by them who know and believe the truth; ver. 3.—namely, that every kind of meat is good, and that nothing is to be cast away as unclean which God hath made for food, provided it be received with thanksgiving, ver. 4.—For it is *sanctified*, that is made fit for every man's use, by *the word*, or, permission *of God, and by prayer*, ver. 5.—These things the apostle ordered Timothy to lay before the brethren in Ephesus, because the foreknowledge of them was given to him, and by him discovered to Timothy, for this very purpose, that he might warn the faithful to oppose every appearance and be-

OLD TRANSLATION.

CHAP. IV. 1 Now, the Spirit speaketh expressly, that in the latter times some

GREEK TEXT.

1 Το δε Πνευμα ρητως λεγει, οτι εν υστεροις καιροις απο-

ginning of error, ver. 6.—And because the Jewish fables, termed by the apostle *old wives' fables*, and the superstitious practices built thereon, had a natural tendency to produce the errors and corruptions which he foretold were to arise in the church, he ordered Timothy to reject them with abhorrence, ver. 7.—Especially, as rites pertaining to the body are of no avail in the sight of God, and of very little use in promoting, either piety or love; whereas a pious and holy life is the only thing which renders men acceptable to God, ver. 8. —Withal, that these things might make the deeper impression on Timothy's mind, the apostle solemnly protested to him, that in affirming them, he spake the truth, ver. 9.—As indeed he had shewed by the heavy reproaches, and other evils, he had suffered for preaching, that he trusted for salvation, neither to the rites of the law of Moses, nor to the mortifications prescribed by the Pythagorean philosophy, nor to the favour of any idol, but to the favour of the *living* God alone, who is the preserver of all men, but especially of believers, ver. 10.—The same doctrine he ordered Timothy to inculcate on the Ephesian brethren, ver. 11.—And to behave in such a manner, that it should not be in the power of any person, whether he were a teacher, or one of the people, to despise him on account of his youth, ver. 12.—Then, because the Jews and judaizing teachers, founded their errors on misinterpretations of the Jewish scriptures, he ordered Timothy to read these inspired writings frequently to the people in their public assemblies, and likewise in private for his own instruction: and on the true meaning of these scriptures, to found all his doctrines and exhortations, ver. 13.—In the mean time, that he might attain the true knowledge of these ancient oracles, he ordered him to exercise the spiritual gift which he possessed; probably the inspiration called *the word of knowledge*, which had been imparted to him by the imposition of the apostle's hands, when in conjunction with the eldership of Lystra, he ordained him an evangelist, ver. 14.— Farther, he desired Timothy to meditate much on the scriptures of the Old Testament, and to be wholly employed in studying them, and in explaining them to the people, ver. 15. —Finally, he commanded him to take heed to his own behaviour, and to his doctrine, from this most powerful of all considerations, that by so doing, he would both save himself, and them who heard him, ver. 16.

NEW TRANSLATION.

CHAP. IV. 1 (δε) *But* the Spirit (ῥητως λεγει) expressly *saith*,[1] that in *af-*

COMMENTARY.

CHAP. IV. 1 *But*, although the church, by preserving the mystery of godliness in the world, be the

shall depart from the faith, giving heed to seducing spirits, and doctrines of devils.

σησονται τινες της πιστεως, προσεχοντες πνευμασι πλανοις, και διδασκαλιαις δαιμονιων,

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Ver. 1.—1. *The Spirit* (ῥητως λεγει) *expressly saith*; or, *in so many words saith.* Mede supposes this to be an allusion to Dan. xi. 36.-39.—But the things here mentioned are not in Daniel, nor any where else in scripture; not even in the prophecy which the apostle himself formerly delivered concerning *the man of sin.* I therefore think these words were, for the greater solemnity and certainty, pronounced by the Spirit in the apostle's hearing, after he had finished the preceding passage, concerning the church's being *the pillar and support of the truth.*—Of the Spirit's speaking in an audible manner, we have other instances in scripture. Thus, the Spirit spake in Peter's hearing, the words recorded, Acts x. 19, 20. And in the hearing of the prophets of Antioch, the words mentioned, Acts xiii. 13. See also Acts xvi. 6. xxi. 11.

2. *That in after times.* So the phrase, εν υστεροις καιροις, may be translated, because it denotes *future times*, without marking whether they are near or remote.—Mede thinks a particular time is determined in this passage. For he supposes all the times mentioned in the New Testament to have a reference to Daniel's four monarchies, which he considers as the grand sacred kalendar; namely, the Babylonian, the Medo-Persian, the Grecian, and the Roman monarchies. Now, as the Roman was the last monarchy, and as under it the God of heaven set up the kingdom of his Son, Mede thinks, *the latter*, or *last times*, are the last part of the duration of the Roman empire, when the man of sin was to be revealed. Others, because the times in which the gospel was promulgated, are called, Heb. i. 1, 2., *The last days*; and 1 Pet. i. 20., *The last times*, understand by *the latter times*, the times of the gospel indefinitely. See 2 Pet. iii. 3. note 2.

3. *Some will apostatize from the faith.* Though the verb Αποστησονται was used by the Greeks to signify, subjects withdrawing their obedience from the civil powers, 2 Thess. ii. 3. note 1., the apostle did not use it here to denote rebellion, but men's relinquishing the true faith and practice of the gospel, as the phrase, *apostatize from the faith*, imports. Whitby, therefore, and those whom he hath followed, are mistaken, who interpret *the apostasy* foretold, 2 Thess. ii. 3., of the rebellion of the Jews against the Romans, which ended in the overthrow of their state.—In the epistle to the Thessalonians, the character of the teachers who were to introduce the apostasy, is described; but in this epistle, the erroneous opinions and corrupt practices, which constituted the apostasy, are foretold. And as the apostle hath introduced this prophecy immediately after his account of the *mystery of godliness*, may we not conjecture that his design in so doing, was, to give the faithful an opportunity of comparing the apostasy, called in the epistle to the Thessalonians, *The mystery of iniquity*, with *the mystery of godliness*, that

ter times,[2] (ΠΟΛΥΣ, MANY, 54.) some *will apostatize* from the faith,[3] giving heed to *deceiving* spirits,[4] and to doctrines *concerning demons.*[5]

support of the truth, *the Spirit expressly saith* to me, *that in after times many* in the Christian church *will apostatize from the faith* of the fundamental doctrines of the gospel, *giving heed to teachers who falsely pretend to be inspired; and to doctrines concerning* the power of *angels and departed saints*, and the worship due to them, whereby the worship due to Christ, as Governor and Mediator, will be wholly neglected.

they might be the more sensible of the pernicious nature of the apostasy, and be excited to oppose it in all its stages?

4. *Giving heed, προσεχοντες πλανοις, to deceiving spirits;* that is, to false pretensions to inspiration, which cause men to err from the true faith of the gospel. The apostle means, those gross frauds by which the corrupt teachers, in the dark ages, were to enforce their erroneous doctrines and superstitious practices on the ignorant multitude, under the notion of revelations from God, or from angels, or from departed saints. In this sense, the word *spirits* is used, 1 John iv. 1., *Believe not every spirit;* every pretender to inspiration; *but try the spirits whether they are of God.*

5. *And to doctrines concerning demons.* For this translation, see Essay iv. 24. The word translated *demons* was used by the Greeks, to denote a kind of beings of a middle nature between God and man. See 1 Cor. x. 20. note 1. Col. ii. 8. notes. They gave the same name also to the souls of some departed men, who they thought were exalted to the state and honour of demons for their virtue. See Newton on Prophecy, vol. ii. p. 418. The former sort they called *superior demons*, and supposed them to have the nature and office which we ascribe to angels. The latter they termed *inferior demons.* These were of the same character with the Romish saints. And both sorts were worshipped as mediators. When, therefore, the Spirit of God foretold in an audible manner, that in after times, *Many would give heed to deceiving spirits, and to doctrines concerning demons*, he foretold, that on the authority of feigned revelations, many in the church would receive the doctrine concerning the worship of angels and saints, and the praying of souls out of purgatory; and called it the doctrine of demons, because it was in reality the same with the ancient heathenish worship of demons, as mediators between the gods and men.—Farther, the sin for which many were punished with the plague of the Euphratean horsemen, is said, Rev. ix. 20., to be *their worshipping τα δαιμονια demons;* that is, *angels and saints;* not *devils*, as our translators have rendered the word. For in no period of the church were de-

2 Speaking lies in hypocrisy; having their conscience seared with a hot iron;

3 Forbidding to marry, *and commanding* to abstain from meats, which God hath created to be received with thanksgiving of them which believe and know the truth.

2 Εν ὑποκρισει ψευδολογων, κεκαυτηριασμενων την ιδιαν συνειδησιν,

3 Κωλυοντων γαμειν, απεχεσθαι βρωματων ἁ ὁ Θεος εκτισεν εις μεταλημψιν μετα ευχαριστιας τοις πιστοις και επεγνωκοσι την αληθειαν·

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vils worshipped by Christians.—Epiphanius, quoting this text, adds to it the following clause: *For they will be worshippers of the dead, as in Israel also they were worshipped;* alluding to the Israelites worshipping Baalim and Ashtaroth. Beza and Mann contend, that this addition is a part of the inspired original. But Mede and Mill think it a marginal explication, because it is found only in one ancient MS. On supposition, however, that it is a marginal explication, it shews what the ancients took to be the meaning of this text.

Ver. 2.—1. *Through the hypocrisy of liars.* This is a more literal, and, at the same time, a more just translation of the words, Εν ὑποκρισει ψευδολογων, than that given in our Bible, which, by construing ψευδολογων with δαιμονιων, represents the demons speaking lies in hypocrisy, as every person skilled in the Greek language must acknowledge.—*The hypocrisy* here mentioned, is that feigned shew of extraordinary piety and sanctity, which the lying teachers were to put on, with an intention to gain the confidence of the multitude. Hence they are described as *having the form of godliness, but denying the power*, 2 Tim. iii. 5.—These hypocritical teachers are called *liars*, because of the gross fictions and frauds, which they were to contrive for the purpose of establishing the worship of demons. How well the appellation agrees to the Romish clergy in the dark ages, any one may understand who is acquainted with the lies then propagated, concerning the apparitions of angels, and of the ghosts of departed saints, and concerning the miracles done by them, and by their relics, and by the sign of the cross, &c. all preached by monks, and priests, and even bishops; and committed to writing, in the fabulous legends of their saints, to render them objects of adoration.

2. *Who are seared in their own conscience.* Estius thinks this clause should be translated, *who are burnt in their conscience;* meaning that these impostors would bear in their consciences, indelible marks of their atrocious crimes, as malefactors bear in their bodies marks impressed with red hot irons, in token of their crimes. This opinion Bengelius espouses; and supports it by a passage from Plato's Gorgias. But the translation I have adopted, gives a meaning equally emphatical and proper.

Ver. 3.—1. *Who forbid to marry.* This false morality was very

2 (E, 167.) *through the hypocrisy of liars,*[1] *who are seared* (supp. κατα) *IN their own conscience;*

2 This belief of the doctrine concerning demons, and the other errors I am about to mention, will be propagated *under the hypocritical pretence of humility, and superior holiness, by lying teachers, who are seared in their conscience,* and who will invent innumerable falsehoods, to recommend their erroneous doctrines and corrupt practices, to the ignorant multitude.

3 *Who forbid* to marry,[1] AND *COMMAND*[2] to abstain[3] from meats which God hath created to be received with thanksgiving *by the faithful*[4] (και, 219.) *who thoroughly* know the truth;[5]

3 *These* lying teachers will *forbid* the clergy, and such of both sexes as wish to live piously, *to marry, and command* the people *to abstain from* certain *meats, which God hath created to be used with thanksgiving, by the faithful, who thoroughly know the truth* concerning that matter;

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early introduced into the church, being taught first by the Encratites and Marcionites, and afterwards by the Manicheans, who said marriage was the invention of the evil god, and who considered it as sinful, to bring creatures into the world to be unhappy, and to be food for death. In process of time, the monks embraced celibacy, and represented it as the highest pitch of sanctity. At length celibacy was recommended by the priests, and by the orthodox themselves, and, more especially, by the bishops of Rome, the great patrons of the worship of angels and saints. For they strictly enjoined their clergy, both regular and secular, to abstain from marriage. Thus, the worship of demons, and the prohibition of marriage, though naturally unconnected, have gone hand in hand in the church, as the Spirit here foretold.

2. *And command.* In the original of this passage, there is the boldest ellipsis which is any where found in the New Testament. For, as the ancient commentators observe, it requires the word, *command,* to be supplied, whose meaning is directly opposite to the meaning of the word expressed in the clause immediately preceding, although it appears to stand in construction with it.

3. *To abstain from meats.* The lying teachers, who enjoined the worship of demons, were likewise to command the faithful to abstain from meats. This part of the prophecy hath been exactly fulfilled. For it is as much the rule of the monks and nuns to abstain from meats, as from marriage. Besides these rules to certain classes of men, the lying teachers instituted particular times and days of fasting, to be observed by all Christians without exception; namely, the forty days of Lent, and two days every week, whereon

4 For every creature of God *is* good, and nothing to be refused, if it be received with thanksgiving:

5 For it is sanctified by the word of God and prayer.

6 If thou put the brethren in remembrance of these things, thou shalt be a good minister of Jesus Christ, nourished up in the words of faith and of good doctrine, whereunto thou hast attained.

7 But refuse profane and old wives' fables, and exercise thyself *rather* unto godliness.

4 Ὅτι πᾶν κτίσμα Θεοῦ καλὸν, καὶ οὐδὲν ἀπόβλητον, μετὰ εὐχαριστίας λαμβανόμενον.

5 Ἁγιάζεται γὰρ διὰ λόγου Θεοῦ καὶ ἐντεύξεως.

6 Ταῦτα ὑποτιθέμενος τοῖς ἀδελφοῖς, καλὸς ἔσῃ διάκονος Ἰησοῦ Χριστοῦ, ἐντρεφόμενος τοῖς λόγοις τῆς πίστεως, καὶ τῆς καλῆς διδασκαλίας, ἣ παρηκολουθήκας.

7 Τοὺς δὲ βεβήλους καὶ γραώδεις μύθους παραιτοῦ· γύμναζε δὲ σεαυτὸν πρὸς εὐσέβειαν.

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to taste flesh is a sin. Here, therefore, the apostle hath pointed out two instances of the hypocrisy of the lying teachers, who were to enjoin the worship of demons. Under the false pretence of *holiness*, they were to recommend abstinence from marriage to the monks, and friars, and nuns; and under the equally false pretence of *devotion*, they were to enjoin abstinence from meats to some men at all times, and to all men at some times. But there is no necessary connection between the worship of demons, and abstinence from marriage and meats; consequently the Spirit of God alone could foretell that these two hypocrisies were to be employed for the purpose of recommending the worship of demons.

4. *Created to be received with thanksgiving by the faithful.* It is an observation of Bishop Newton, that "Man is free to partake of "all the good creatures of God: But thanksgiving is the neces- "sary condition. What then can be said of those who have their "tables spread with the most plentiful gifts of God, and yet con- "stantly sit down and rise up again, without suffering so much as "one thought of the giver to intrude upon them? Can such per- "sons be reputed either to believe, or know the truth?" See 1 Thess. v. 17. note.

5. *Who thoroughly know the truth*, concerning meats, namely, *that every creature of God is good, &c.*, as it is expressed in the next verse. See also Rom. xiv. 14. This knowledge is necessary to render the eating of all kinds of meat lawful, and to give men satisfaction in the use of them.

Ver. 6.—1. *Laying these things, &c.* If any prejudices with respect to the distinction of meats, remained in Timothy's mind, through the strictness of his education in the Jewish religion, the

4 (ὅτι) *That* every creature of God is good, *being* received with thanksgiving, and nothing *is* to be *cast away*,

4 *That every creature of God*, fit for man's food, *is good*, and may be used, *being received with thanksgiving* to God the giver; *and no kind is to be cast away*, either from peevishness, or from the fancy that it is unlawful.

5 For it is sanctified (διὰ λογου, 60.) by the *command of* God and (ἐντεύξεως) BY prayer.

5 *For*, under the gospel, *all meats are made lawful* to us *by the command of God*, allowing us to eat of every kind in moderation; *also by prayer* to God, that he would bless us in the use of it.

6 *Laying* these things *before* the brethren,[1] thou *wilt* be a good minister of Jesus Christ, nourished *by* the words of *the* faith, and of *the* good doctrine, *to the knowledge of which*[2] thou hast attained.

6 *By laying these things*, concerning the lawfulness of all sorts of meats, and concerning the corrupt doctrines and practices which are to arise in the church, *before the brethren* in Ephesus under thy care, *thou wilt be a faithful minister of Jesus Christ, nourished by the precepts of the* true *faith, and of the sound doctrine, to the knowledge of which thou hast attained*, by my instructions.

7 But profane and old wives' fables[1] *reject*; (δὲ) and exercise thyself (πρὸς) *to* godliness.[2]

7 *But the foolish stories and old wives' fables*, which the Judaizers tell to establish their false doctrines, *reject*, as tending to impiety: *and employ thyself in those exercises* of the understanding and of the affections, *in which godliness consists*.

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clear and express manner in which the apostle here asserted the lawfulness of eating all kinds of meats, must have entirely freed him from these prepossessions.

2. *To the knowledge of which thou hast attained.* That the expression in the original, (ἣ παρηκολουθηκας,) is rightly translated, *to the knowledge of which thou hast attained*, will appear from the bible translation of Luke i. 3., Παρηκολουθηκοτι ανωθεν πασιν ακριβως. *Having had perfect understanding*, (that is, *knowledge*,) *of all things from the very first.*

Ver. 7.—1. *Profane and old wives' fables.* Estius saith the context directs us to understand this, not of the Jewish traditions, which indeed were most incredible and senseless tales, but of the Simonian fables. For these heretics, as Irenæus, Epiphanius, and Au-

8 For bodily exercise profiteth little: but godliness is profitable unto all things, having promise of the life that now is, and of that which is to come.

9 This *is* a faithful saying, and worthy of all acceptation.

10 For therefore we both labour, and suffer reproach, because we trust in the living God, who *is* the Saviour of all men, especially of those that believe.

8 Ἡ γαρ σωματικη γυμνασια προς ολιγον εστιν ωφελιμος· ἡ δε ευσεβεια προς παντα ωφελιμος εστιν, επαγγελιαν εχουσα ζωης της νυν και της μελλουσης.

9 Πιστος ὁ λογος, και πασης αποδοχης αξιος.

10 Εις τουτο γαρ και κοπιωμεν και ονειδιζομεθα, οτι ηλπικαμεν επι Θεῳ ζωντι, ὁς εστι σωτηρ παντων ανθρωπων, μαλιστα πιστων.

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gustine inform us, framed long tales concerning a good and an evil God, the creation of the world, the wars of the angels, &c. which were both impious and absurd. But in Bishop Newton's opinion, the apostle here insinuates, that all the things which the lying teachers were to preach, concerning the worship of angels and saints, abstinence from marriage and meats, and the miracles said to be performed by the saints and their relics, in confirmation of the superstitions which they inculcated, are no better than profane and old wives' fables, told to amuse children.

2. *And exercise thyself to godliness.* Γυμναζε. This is an allusion to the exercises by which the Athletes prepared themselves for the combats. The apostle's meaning is, That by the exercise of godliness, men prepare themselves for the employments of the life to come; see ver. 8. note 1.

Ver. 8.—1. *Bodily exercise is profitable for little.* In this verse, the apostle condemns, not only the austerities of the Essenes and Pythagoreans, but, if we may believe Estius, Whitby, Doddridge, and others, the exercises also by which the Greeks prepared themselves for the combats. Estius was of this opinion, because the word γυμνασια is used; which, though it signifies *exercise* in general, was the technical word for that kind of exercise which the Athletes performed naked, as a preparation for the combats.

2. *Having the promise of the present life, and of that to come.* According to Warburton, the apostle's meaning is, That godliness is profitable for all things, as having in the Law the promise of happiness in the present life, and in the Gospel the promise of happiness in the life to come. But there are promises in the gospel likewise, of the good things of this life to the godly, Matth. vi. 30., *If God so clothe the grass of the field,* &c.—ver. 33. *Seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you.*—Mark x. 29. *There is no man that hath left house, &c. for my sake and the gospel's,* 30. *But he shall receive an hundred*

8 For bodily exercise *is profitable for* little:[1] but godliness is profitable *for* all things, having *the* promise of the *present life*, and of *that to* come.[2] See chap. vi. 19.

8 *For* the *bodily mortification* which the Jewish fables are framed to recommend, *is attended with little advantage; but* the exercise of *godliness*, that is the practice of piety and morality, *is profitable for* advancing *all our interests*, temporal and eternal, *having the blessings of the present life and of that to come promised to it.*

9 *This saying* is *true*, (see 1 Tim. i. 15. note 1.) and worthy of all *reception.*

9 *What I have said* concerning the unprofitableness of bodily exercise, and the profitableness of godliness *is true, and worthy of the most hearty reception.*

10 (Εις τουτο γαρ, 91.) *Besides, for this* we both labour and suffer reproach, (ὁτι) *that* we trust[1] in the living God, who is (σωτηρ) the Saviour[2] of all men, especially of *believers.*

10 *On account of this, I both endure great hardships and suffer reproach* from Jews and Gentiles, *that I trust* to be made happy both here and hereafter, neither through bodily exercise, nor through the sacrifice of beasts, nor through the power of any idol, but *by the living God, who is the preserver of all men, but especially of believers.*

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fold now in this time, &c. These promises, however, do not ascertain to every individual who lives in a godly manner, health, and wealth, and reputation, but they assure us that piety and virtue have a natural tendency to promote our temporal welfare, and commonly do promote it. Or, if in particular instances, through cross accidents, it happens otherwise, the consciousness of a well-spent life, affords unspeakably more delight, than the enjoyment of temporal prosperity affords to those, who being destitute of godliness, have no hope of happiness in the life to come.

Ver. 10.—1. *That we trust.* The word ηλπικαμεν being in the perfect tense, denotes here, as in many other passages, continuation of action: *We have trusted, and at present do trust, in the living God.*

2. *Who is the Saviour.* Some understanding the word (σωτηρ) *Saviour* in a spiritual sense, contend that the apostle in this passage teaches, that all who are sincere in the belief and practice of the religion which they profess, shall be saved eternally. But the context, which speaks of *the promise of the present life*, as belonging to godliness, directs us to understand this word as I have done, agreeable to its use in other passages, Psal. xxxvi. 6. (Ανθρωπους και κτηνη σωσεις κυριε), *Lord thou preservest man and beast.*—Job vii. 20.

11 These things command and teach.

12 Let no man despise thy youth, but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity.

13 Till I come, give attendance to reading, to exhortation, to doctrine.

14 Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery.

11 Παραγγελλ[illegible] διδασκε.

12 Μηδεις σ[illegible] καταφρονειτω, αλλα τυ[illegible] των πιστων εν λογῳ, [illegible] εν αγαπῃ, εν πνευμ[illegible] εν ἁγνειᾳ.

13 Ἑως ερχομ[illegible] τῃ αναγνωσει, τῃ [illegible] τῃ διδασκαλιᾳ.

14 Μη αμελει τ[illegible] εν σοι χαρισματος, ὁ εδοθη σοι δια προφητειας, μετα επιθεσεως των χειρων τ[illegible] πρεσβυτεριε.

I have sinned—O thou preserver of men. God preserves both man and beast by the care of his providence; but saves believers from eternal death.

Ver. 12.—1. *In behaviour.* The word ανασροφη is often used in scripture to denote a man's moral and religious conduct. Stephen, in his Thesaur. saith, the Greek authors do not use it in that sense. But it is certainly a very proper sense of the word, according to its etymology. For it literally signifies a turning backwards and forwards, as persons do who follow their business.—The metaphorical sense of this word is better expressed, in English, by *behaviour* than *conversation.*

2. *In spirit.* This is wanting in the Alexandrian, Clermont, and some other ancient MSS. Also in the Syriac and Vulgate versions.—Some are of opinion that *spirit*, here, means *the spiritual gifts* with which Timothy was endowed, and in the exercise of which he was to be a pattern to the believers. But as all the other directions relate to moral qualities, the interpretation given of *spirit* in the commentary, appears more natural; especially as ver. 14. contains a direction to Timothy, concerning the proper use of his spiritual gift.

3. *In chastity.* The Romish commentators contend, that by (ἁγνειᾳ) *chastity*, the apostle in this passage enjoins celibacy to the clergy. But the word is used to denote *chastity* of speech and behaviour in general. And Titus ii. 4, 5., it signifies chastity in those who are married.

Ver. 13. *Apply thyself to reading.* Besides reading the Jewish scriptures to the brethren in their assemblies for worship after the example of the Synagogue, Timothy was here directed to read these scriptures in private likewise for his own improvement, ver. 15., that he might be able to confute the Jews and Judaizers who

11 These things *give in charge* and teach.

12 Let no *one* despise thy youth: But be thou *a pattern to* the believers in *speech, in behaviour,*[1] in *love, in* spirit,[2] in faith, in *chastity.*[3] (See Tit. ii. 5.)

13 Till I come, *apply thyself* to reading,[1] to exhortation, to *teaching,* (διδασκαλιᾳ). See 2 Tim. iii. 16. note 3.

14 Neglect not *the spiritual gift*[1] *which* is in thee, which was given thee (διὰ) *according to* prophecy[2] (μετὰ) *together with the imposition* of the hands[3] of the *eldership.*[4]

11 *These things solemnly enjoin* as God's express commands, *and teach* the believers to act suitably to them.

12 *Let no one* have reason to *despise* thy admonitions on account of *thy youth: But be thou a pattern to the faithful in* gravity of *speech, in* propriety of *behaviour, in* fervency of *love* to God and man, *in* meekness but firmness of *spirit, in* soundness of *faith, in chastity.*

13 *Till I return, apply thyself to reading* the scriptures to the people, in the public assemblies. Read them likewise in private for thine own improvement: also apply thyself to *exhorting* those who err, and *to teaching* the young and ignorant.

14 That thou mayest understand the scriptures, *neglect not to exercise the spiritual gift which is in thee, which was given thee* by the imposition of my hands, *according to a prophetic impulse, together with the imposition of the hands of the eldership* at Lystra, who thereby testified their approbation of thy ordination as an evangelist.

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founded their errors on misinterpretations of the scriptures. Thus understood, the direction, as the ancient commentators observe, is an useful lesson to the ministers of the gospel in all ages. For if a teacher, who possessed the spiritual gifts, was commanded to read the scriptures for improving himself in the knowledge of the doctrines of religion, how much more necessary is that help to those teachers, who must derive all their knowledge of the gospel from the scriptures, and who cannot, without much study, be supposed to know the customs, manners, and opinions alluded to in these writings.

Ver. 14.—1. *Neglect not the spiritual gift which is in thee.* The word χαρισμα commonly denotes *the spiritual gifts* conferred on believers in the first age, whether by an immediate illapse of the Holy Ghost, or by the imposition of the apostle's hands. (Rom. i. 10.) For the meaning of this exhortation, see 1 Thess. v. 19. note.

15 Meditate upon these things: give thyself wholly to them, that thy profiting may appear to all.

16 Take heed unto thyself, and unto thy doctrine; continue in them; for in doing this thou shalt both save thyself, and them that hear thee.

15 Ταυτα μελ[illegible] τοις ισθι, ἱνα σȣ ἡ [illegible] νερα ῃ εν πασιν.

16 Επεχε σεαυτ[illegible] διδασκαλιᾳ· επιμε[illegible] τȣτο γαρ ποιων, κα[illegible] σωσεις και τȣς ακȣον[illegible]

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2. *Given thee according to prophecy.* The spiritual gift was given to Timothy by the laying on of the apostle's hands. So the apostle himself affirms, 2 Tim. i. 6. Here he tells him he gave it to him *by* or *according to prophecy;* that is, by a particular inspiration moving him so to do. For, in conferring the spiritual gifts, as well as in working miracles, the apostles were not left to their own prudence, but were directed by a particular inspiration, called in this passage προφητεια, *prophecy.* See 1 Cor. xii. 10. note 2., at the close. By the same kind of inspiration, particular persons were pointed out by the prophets, as fit to be invested with sacred functions. Thus, Timothy had the inspection of the church at Ephesus committed to him by St Paul, 1 Tim. i. 18., Κατα τας προαγȣσας προφητειας, *According to the prophecies which went before concerning him.*

3. *Together with the imposition of the hands of the eldership.* Since it appears from 2 Tim. i. 6. that the apostle by the imposition of his own hands alone, conferred on Timothy the spiritual gift here mentioned, we must suppose that the eldership at Lystra laid their hands on him, only to shew their concurrence with the apostle, in setting Timothy apart to the ministry by prayer; in the same manner as the prophets at Antioch, by the command of the Holy Ghost, separated Paul and Barnabas by prayer, to the work to which they were appointed. The order in which the apostle mentions these transactions, leads us to think, that he first conferred on Timothy the gift of the Spirit by the laying on of his own hands, then set him apart to the work of an evangelist by prayer accompanied with the laying on of the hands of the eldership.

4. *Hands of the eldership.* For an account of the *eldership*, see 1 Tim. v. 17. note 1.—This is generally understood of the *eldership of Lystra*, who it is supposed were the brethren who recommended Timothy to the apostle, Acts xvi. 3. But Estius thinks the eldership of Ephesus is here meant: and conjectures that Timothy was made bishop of Ephesus, by the laying on of their hands. But if that had been the case, the apostle, when leaving Ephesus, needed not have entreated Timothy to abide in Ephesus, to oppose the false teachers. His ordination as bishop of Ephesus, and his acceptance of that office, fixed him there.—Bengelius some where says, *Timothy* and *Titus* were not bishops, the one of Ephesus, the other of

15 *Make these things thy care. Be wholly employed in them,*[2] that thy *proficiency* may *be evident* to all.

16 Take heed *to* thyself, *and to* THY doctrine; continue in them: for, in doing this, thou *wilt* both save thyself, and them *who* hear thee.[1]

15 *Make these things*, the things mentioned, ver. 13., the objects of *thy* constant *care: Be wholly employed in* the practice of *them, that thy proficiency* in knowledge and goodness *may be evident to all.*

16 *Take heed to behave suitably to thy character* as an evangelist, *and to teach true doctrine; and continue to take heed to thyself and to thy doctrine; for, in doing this, thou wilt both save thyself, and be the instrument of saving them who hear and obey thy instructions.*

Crete, but the apostle's *vicars* in these churches. What it is, to be the vicar of an apostle, I confess I do not understand.

Ver. 15.—1. *Make these things thy care.* So ταυτα μελετα signifies. Thus Herodotus (Gale's edit. p. 15.) says of one lately married, Ταυτα οἱ νυν μελει, *These things are now his care.*

2. *Be wholly employed in them.* On this passage Bengelius writes as follows: "In his qui est, minus erit in sodalitatibus mundanis, "in studiis alienis, in colligendis libris, conchis, nummis, quibus "multi pastores, notabilem ætatis partem insistentes, conterunt."

Ver. 16. *Thou wilt both save thyself, and them who hear thee.* What a powerful argument is here suggested, to engage ministers to preach the doctrines of the gospel truly and diligently, and to set a good example before their flock. By thus faithfully discharging their duty, they will save themselves eternally. And by their good doctrine and example, impressing their hearers with a just sense of the obligations of religion, and persuading them to become religious, they will be the instruments of saving them likewise. Other power to *save* is not competent to man.

CHAP. V.

View and Illustration of the Directions contained in this Chapter.

BECAUSE it is the duty of ministers to reprove their people as err, and because the success of reproof in a great measure, depends on the manner in which it is given, the apostle, in this chapter, directed Timothy how to reprove the old and the young of both sexes, ver. 1, 2.—And ordered him to appoint a proper maintenance for those widows who being poor, and having no relations able to maintain them, were employed by the church in the honourable and useful office of teaching the younger women the principles of religion, and in forming their manners, ver. 3.—And to prevent the church from being burdened with too great a number of poor widows, the apostle ordered all, to maintain their own poor relations, who were able to do it; because so God hath commanded, ver. 4.—And, that Timothy might have a clear rule to walk by in this business, the apostle described the circumstances, character, age, qualifications, and virtues of those widows, who might fitly be maintained by the church, and employed in teaching the younger women, ver. 5.--10. As also the character and age of those who were to be rejected, if they offered themselves to be employed and maintained in that manner, ver. 11.--15. And that the church might be under no necessity of employing any widows as teachers, but such as were really desolate, the apostle, a second time, ordered the rich to take care of their own aged female relations who were poor, ver. 16.

OLD TRANSLATION.	GREEK TEXT.
CHAP. V. 1 Rebuke not an elder, but entreat *him* as a father, *and* the younger men as brethren:	1 Πρεσβυτερῳ μη επιπληξῃς, αλλα παρακαλει ὡς πατερα· νεωτερους, ὡς αδελφους·

Ver. 1.—1. *Do not severely rebuke.* This is the proper translation of the phrase, Μη επιπληξῃς, which literally signifies, *Do not strike;* and metaphorically, *Do not sharply reprove.*

2. *An old man.* In scripture Πρεσβυτερῳ commonly signifies *an Elder.* But as it is here opposed to Νεωτερους, *the young,* in the following clause, it is not the name of an office, as it is ver. 17. 19. but it denotes simply advanced age.—In ver. 20. the apostle or-

With respect to those elders, who were employed as presidents in the church, and in determining controversies about worldly matters between man and man, the apostle ordered Timothy to allot to them an honourable maintenance out of the church's funds; especially if, to the office of presiding, they joined that of preaching and teaching, ver. 17, 18.—And for guarding the character of those who bare sacred offices against malicious attacks, he forbade Timothy to receive any accusation against an elder, unless it was of such a nature that it could be proved, and was actually offered to be proved, by two or three credible witnesses, ver. 19.—But being so proved, he required him to rebuke the guilty person publicly, that others might fear, ver. 20.—without shewing in that affair, either prejudice against, or partiality for any person, ver. 21.—On the other hand, that those who held sacred offices might give as little occasion as possible for accusations, the apostle ordered Timothy to ordain no person a bishop or deacon, rashly: But previous to that step, to inquire into the character and conduct of the candidate, with the greatest strictness. And to excite him to the more care in this important part of his duty, he told him, that by ordaining unfit persons to sacred functions, he would make himself a partaker of all the sins they might commit in executing such holy offices, inconsiderately bestowed on them, ver. 22.—Next, he directed him to take care of his health, which, considering the office he was appointed to, was of great consequence to the church, ver. 23.—Then gave him a rule, by which he was to guide himself, in judging of the characters and qualifications of the persons he proposed to ordain as bishops and deacons, ver. 24, 25.

NEW TRANSLATION.

CHAP. V. 1 *Do not severely* rebuke[1] an *old man*,[2] but *beseech* HIM as a father, AND the *young* men as *brothers*.

COMMENTARY.

CHAP. V. 1 When reproof is necessary, *Do not severely rebuke an old man, but beseech him, as* thou wouldest beseech *thy father* in the like case; *and the young men* who sin, *as* if they were thy own *brothers*.

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dered Timothy to rebuke before all, them who sinned in an atrocious or open manner, even though they were Elders. I therefore suppose he is, in this passage, speaking of offences which were to be reproved in private. And in that case, when the party in fault was either an old man, or an old woman, the respect due to age, especially from a young teacher, such as Timothy was, makes the apostle's rule in admonishing them highly proper.

2 The elder women as mothers, the younger as sisters, with all purity.

3 Honour widows that are widows indeed.

4 But if any widow have children or nephews, let them learn first to shew piety at home, and to requite their parents; for that is good and acceptable before God.

5 Now, she that is a widow indeed, and desolate, trusteth in God, and continueth in supplications and prayers night and day.

2 Πρεσβυτερας, ... νεωτερας, ὡς αδελ... ἁγνειᾳ.

3 Χηρας τιμα... χηρας.

4 Ει δε τις ... η εκγονα εχει, μα... πρωτον τον ιδιον οι... και αμοιβας απο... προγονοις· τουτο γ... και αποδεκτον ενω...

5 Ἡ δε οντως χ... μονωμενη ηλπικεν ε... και προσμενει ταις ... ταις προσευχαις ... ἡμερας.

Ver. 3.—1. *Honour widows.* For the meaning of the word *Honour*, see ver. 17. note 3.—The Greek commentators inform us, that the *widows*, of whom the apostle speaks in this passage, were aged women appointed by the church to instruct the young of their own sex in the principles of the Christian faith, and who for that service were maintained out of the funds of the church. See 1 Tim. iii. 11. note 1. This opinion of the Greek commentators is rendered probable by the apostle's order to Timothy, ver. 9., to admit none into the number of widows, without inquiring into their age, circumstances, character, and qualifications, even as in ordaining bishops, and deacons. See ver. 16. note 2.

2. *Who are really widows.* By a *real widow* is to be understood one who is *desolate*, ver. 5. One who is not able to maintain herself, and who has no near relations in a condition to maintain her. Because in the first age the poor were maintained by the church, ver. 16., the apostle, to lessen the number of the poor, ordered Timothy in this passage to *honour*, that is, to employ and maintain as teachers, only such poor widows as had no relations able to maintain them. This was a prudent regulation, because by employing as teachers, widows really desolate, an honourable office with a decent maintenance, was allotted to worthy persons, who at any rate must have been supported by the church. See ver. 16.

Ver. 4. *Let these learn first piously to take care of their own family.* Πρωτον, *first*, may signify that we are to maintain our own family before we maintain our parents: Because our wives and children depending on us for their support, if we were to neglect them for the sake of maintaining our parents, they would become a burden on the public, which, in that case, would not be benefited by

2 The *old* women as mothers, and the *young* as sisters with all *chastity*.

3 Honour widows[1] *who ARE really* widows.[2]

4 But if any widow have children, or *grand-children*, let *these* learn first *piously to take care of their own family*,[1] (και, 213.) *and then* to requite their parents. For *this* is good and acceptable *in the sight of* God.

5 (Δε, 103.) Now she *who is really* a widow and desolate,[1] (ηλπικεν, 10.) trusteth in God,[2] and continueth in (ταις δεησεσι, chap. ii. 1.) *deprecations* and prayers, night and day. (See 1 Thess. v. 17. note.)

2 *The old women* beseech, *as* if they were *mothers* to thee, *and the young*, *as* if they were thy *sisters*, *observing the strictest chastity* in speech and behaviour towards them.

3 With respect to widows who are to be maintained by the church as teachers, my command is, *Employ and maintain those* only *who are really widows*, or desolate.

4 *But if any widow have children or grand-children* able to maintain her, let not the church employ her as a teacher. But *let these relations learn first piously to take care of their own family*, *and* then *to make a just return of maintenance to their aged parents* for their care in bringing them up. *For this* attention to parents in poverty, *is good* for society, *and acceptable in the sight of God.* See ver. 8. 16.

5 *Now*, to shew thee who the widows are of whom I speak, *she who is really a widow and desolate*, besides being poor and friendless, is of a pious disposition; *she trusteth in God* for her support, *and continueth in deprecations and prayers night and day.* Such a widow will take pleasure in instructing the young.

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our piety towards our parents. But after maintaining our family, if we have to spare, we are to requite our parents for the care they have taken of us in our nonage, by maintaining them when reduced to poverty. This is a duty so sacred, that a family of real Christians will cheerfully submit to some hardships, rather than suffer their parents to live on the charity of others.

Ver. 5.—1. *Really a widow and desolate.* The word μεμονωμενη signifies reduced to solitude. The apostle, I suppose, alludes to the signification of χηρα, which comes from χηρος, *orbus, desertus, aut aliqua re indigens.* Scapula.

2. *Trusteth in God.* Ηλπικεν, *hath trusted and continueth to trust.* Ess. iv. 10.

6 But she that liveth in pleasure, is dead while she liveth.

7 And these things give in charge, that they may be blameless.

8 But if any provide not for his own, and especially for those of his own house, he hath denied the faith, and is worse than an infidel.

9 Let not a widow be taken into the number under threescore years old, having been the wife of one man,

10 Well reported of for good works: if she have brought up children, if she have lodged strangers, if she

6 Ἡ δε σπαταλ… τεθνηκε.

7 Και ταυτα … ἱνα ανεπιλημπτοι ωσι…

8 Ει δε τις των … μαλιστα των οικειων … την πιστιν ηρνηται, … πιστε χειρων.

9 Χηρα καταλ… ελαττον ετων ἑξηκοντα … ἑνος ανδρος γυνη·

10 Εν ἐργοις καλ… ρεμενη, ει ετεκνοτρ… ἐξενοδοχησεν, ει ἁγιων ποδας

Ver. 6.—1. *She who liveth in pleasure.* The word σπαταλωσα signifies *who faireth deliciously.* See concerning this word, James v. 5. note 2.

2. *Is dead while she liveth.* She is spiritually dead; dead to virtue and religion. This may be said of every wicked person, but especially of the widows described in this verse. Our Lord likewise used the word *dead* to express extreme wickedness. *Let the dead bury their dead.* The philosophers represented those as dead, who abandoned their sect, and gave themselves up to sensual pleasures.

Ver. 7. *These things give in charge, that they may be blameless.* The gender of the word ανεπιλημπτα shews that the Ephesian brethren, not the widows, were the persons to whom Timothy was to give these things in charge.

Ver. 8.—1. *Especially those of his family.* Some translate των οικειων, *of the household,* namely, *of faith;* and support their translation by Gal. vi. 10. See the note on that verse. But I rather think the apostle means, one's parents, and brothers, and sisters, and other near relations.

2. *He hath denied the faith.* To disobey the precepts of the gospel, is to *deny,* or renounce *the faith* of the gospel. So the apostle thought. Wherefore, *the faith of the gospel* includes obedience to its precepts.

3. *Is worse than an infidel.* Many of the heathens, being sensible of the obligations they were under to take care of their relations, especially their parents, affectionately maintained them, when they became unable, through age or poverty, to support themselves.

6 But she *who* liveth in pleasure[1] is dead[2] while she liveth.

6 *But the widow who liveth in gaiety and luxury, is dead while she liveth* in that manner, and should not be employed as a teacher of the young.

7 (Και, 204.) *Now* these things give in charge, that they may be blameless.[1]

7 *Now these things* concerning the obligation lying on children to maintain their parents, *charge* the Ephesians to perform, *that they may be blameless in that matter.*

8 (Ει δε) *For* if any *one* provide not for his own, and especially *those of his family*,[1] he hath denied the faith,[2] and is worse than an infidel.[3]

8 *For if any one*, professing Christianity, *maintaineth not his own* poor relations, *and especially those with whom he hath lived in family, he hath renounced the faith* of the gospel, *and is worse than an infidel*; many of whom would be ashamed of thus violating the obligations of nature and humanity.

9 Let not a widow be taken into the number under[1] *sixty* years old, having been the wife of one *husband*:[2]

9 *Let not any widow be taken into the number* of teachers of the young, *under sixty years old, having* neither *been* an harlot, nor a concubine, but *the wife of one husband at a time*; consequently hath governed her passions properly in her youth.

10 *Borne witness to* for good works; (ει, 127.) *That* she *hath* brought up children, *that* she *hath* lodged strangers,

10 Farther, she must be one who is *borne witness to for good works*; *that she hath brought up children* religiously and virtuously, *That she hath* formerly *lodged strangers*, even

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Ver. 9.—1. *Under sixty.* Ελαττον, supp. Κατα, *ad minimum.* The Latins likewise used the word *minimum*, for *ad minimum.*—Bengelius saith ελαττον is put here adverbially.

2. *Having been the wife of one husband*; namely, at a time. For although it was not the custom among civilized nations for women to be married to more than one husband at a time, if a woman divorced her husband unjustly, and after that married herself to another man, she really had two husbands. See the note on ver. 14. of this chapter, and 1 Tim. iii. 2. note 1.—Because the Latins used the word *univira* to denote a woman who from her virginity had been married only to one man; and because that kind of monogamy was reckoned honourable in some of the heathen priests and priestesses, Whitby supposes the apostle ordered bishops to be the husbands of one wife, and widows to have been the wives of one husband in the sense above described, that they might be nothing inferior to the heathen ministers of religion. But in my opinion he

have washed the saints' feet, if she have relieved the afflicted, if she have diligently followed every good work.

11 But the younger widows refuse: for when they have begun to wax wanton against Christ, they will marry;

12 Having damnation, because they have cast off their first faith.

13 And withal, they learn *to be* idle, wandering about from house to house; and not only idle, but tattlers also, and busy bodies, speaking things which they ought not.

ενιψεν, ει θλιβομενοις [illegible] ει παντι εργῳ αγαθῳ [illegible] θησε.

11 Νεωτερας δε [illegible] ραιτȣ· ὁταν γαρ κα[illegible] σωσι τȣ Χριςȣ, γαμ[illegible] σιν.

12 Εχȣσαι κριμα, [illegible] πρωτην πιςιν ηθετησα[illegible]

13 Ἁμα δε και αρ[illegible] θανȣσι περιερχομεναι τ[illegible] ȣ μονον δε αργαι, αλ[illegible] φλυαροι, και περιεργοι, λαλȣσαι τα μη δεοντα.

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would have spoken more conformably to truth, if he had said that the corrupters of Christianity enjoined these things to Christian bishops, and deacons, and widows, that they might, in the eyes of the people, be nothing inferior to the heathen priests and priestesses.

Ver. 10. *That she hath lodged strangers*, &c. This, and the other good works mentioned by the apostle, being attended with great expence, the poor widows who desired to be taken into the number, cannot be supposed to have performed them at their own charges. I therefore suppose the apostle is speaking of *female deacons*, who had been employed in the offices here mentioned, at the common expence; consequently the meaning of the direction will be, that in choosing *widows*, Timothy was to prefer those who formerly had been employed by the church as deaconesses, and had discharged that office with faithfulness and propriety. For since these women had spent the prime of their life, in the laborious offices of love mentioned by the apostle, without receiving any recompence but maintenance, it was highly reasonable, when grown old in that good service, to promote them to an honourable function, which required knowledge and experience, rather than bodily strength, and which was rewarded with a liberal maintenance.

Ver. 11. *When they cannot endure Christ's rein.* Καταςρηνιασωσι. On this word Erasmus remarks that it comes from ςερειν, *to pull away*, and ηνια, *reins:* and that the metaphor is taken from high-fed brute animals, who having pulled away the reins, run about at their pleasure. Glassius and Le Clerc translate the clause, *who do not obey the rein.* Estius, following the Greek commentators, supposes that τȣ Χριςȣ is governed by κατα in the compound word καταςρηνιασωσι; and that the meaning is, they pull the rein contrary to Christ, whilst he restrains them from marriage. But whatever the etymology of this word may be, the apostle plainly

that she *hath* washed the saints' feet, *that* she *hath* relieved the afflicted, *that* she *hath* diligently followed every good work.

11 But the younger widows *reject*: For when they *cannot endure Christ's rein*,[1] they will marry.

12 *Incurring condemnation*, because they have *put away* their first *fidelity*[1].

13 And *at the same time also* they learn to BE idle, wandering about from house to house; and not only idle, but tattlers also[1] and *meddlers*, speaking things which they ought not.

though heathens, *that she hath washed the disciples' feet* in their journeys, when they went about preaching the gospel, *That she hath relieved the afflicted.* In short, *That she hath diligently performed every charitable work.*

11 *But the younger widows reject* as teachers, *because when they cannot endure that restraint, to which they have subjected themselves for Christ's sake, they will marry*, and by encumbering themselves with a family, they will render themselves unfit for teaching.

12 *Subjecting themselves to condemnation*, both from God and men, *because*, by marrying, *they have renounced their first engagement* to serve Christ.

13 *And at the same time also, they learn to be idle, wandering about from house to house*, on pretence of following the duties of their office. *And not only idle, but tale-bearers also, and meddlers* in other people's affairs, *publishing the secrets of families, which they ought not* to divulge.

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means, that the younger widows who had undertaken the office of teaching the novices of their own sex, not being able to continue under that restraint from marriage, which they had laid on themselves by devoting themselves to the service of Christ, and which the nature of their office required, would marry and desert his service. See ver. 15.—The simple word γαμεω is used Rev. xviii. 2. 9., to denote one's living voluptuously.

Ver. 12. *They have put away their first fidelity.* Among other things, Πιστις, *Faith*, signifies *fidelity* in performing promises and engagements. Rom. iii. 3., *Will not their unbelief destroy* πιστιν *the faithfulness* (or *fidelity*) *of God?*—Tit. ii. 10., *shewing all good* (πιστιν) *fidelity.* See also Gal. v. 22. 1 Tim. i. 12.—The *faithfulness*, which the widows who married are here said to *have put away*, was their faithfulness to Christ, which they had virtually plighted, when they took on them the office of teaching the younger women. For by marrying, they put it out of their power to perform that office with the attention and assiduity which it required.

Ver. 13. *Tattlers also.* The word φλυαρους, *(garrulæ et inepte loquaces)* signifies *persons given to idle talk*; a vice, to which women who go about from house to house, are commonly much addicted.

14 I will, therefore, that the younger women marry, bear children, guide the house, give none occasion to the adversary to speak reproachfully.

15 For some are already turned aside after Satan.

16 If any man or woman that believeth, have widows, let them relieve them, and let not the church be charged; that it may relieve them that are widows indeed.

14 Βελομαι ουν νεωτερας γαμειν, τεκνογονειν, οικοδεσποτειν, μηδεμιαν αφορμην διδοναι αντικειμενῳ λοιδοριας χαριν.

15 Ηδη γαρ τινες εξετραπησαν οπισω του Σατανα.

16 Ει τις πιστος ἡ πιστη χηρας, επαρκειτω αυταις, και μη βαρεισθω ἡ εκκλησια, ἱνα ταις οντως χηραις επαρκεσῃ.

Ver. 14. *I command therefore young widows to marry.* As the discourse is concerning *widows*, that word is rightly supplied here. —From this command it is evident that under the gospel, second marriages are lawful both to men and to women; and that abstaining from them is no mark of superior piety. Hence a presumption arises, *that the wife of one husband*, ver. 9., doth not mean a woman who had been married only once, but a woman who had been married to one husband only at a time. See 1 Tim. iii. 2. note 1.---It is true, the apostle, in his first epistle to the Corinthians, advised all who had the gift of continency to remain unmarried: not however because celibacy is a more holy state than marriage, but because, in the then persecuted state of the church, a single life was more free from trouble and temptation. So he told them, 1 Cor. vii. 9. 26. 32. 39. Wherefore the papists, who at all times recommend a single life to those who aim at superior sanctity, misunderstand the apostle, when they affirm that he considered celibacy as a more holy state than wedlock. For, if that were true, why did he order, that aged widows who had been married to one husband, should be employed to teach the young of their own sex, and not rather, aged women who never had been married at all? Also, why did he make it a qualification of the bishop, that he should be the husband of one wife; and not rather, that he should be an unmarried person, and continue unmarried all his life?---As the requisition, that a bishop should be the husband of one wife, did not make it necessary that every bishop should be a married man, (1 Tim. iii. 2. note 1. at the end), so the apostle's command to the younger widows to marry, did not oblige them to marry, if they could live chastely unmarried, and found it convenient, in other respects, so to do. Besides, every young widow might not have it in her power to marry.

Ver. 15. *Some are turned aside after Satan.* Some of the widows employed by the church as teachers, had by marrying incapacita-

14 I *command*, therefore, *young* WIDOWS[1] to marry, *to* bear children, *to govern* the house, *to* give *no* occasion to the adversary *for reproach.*

14 *I command therefore young widows to marry,* if a fit opportunity offers, *to bear children, to govern the house* with prudence, and by behaving in all respects properly, *to give no occasion to the adversaries* of our religion *to reproach* the gospel, on account of the bad behaviour of those who profess it.

15 For already some are turned aside (οπισω) after Satan.[1]

15 I am anxious to have these rules observed, *because already some* widows, whom the church hath employed as teachers, by marrying, *are turned aside* from that work, *to follow after Satan.*

16 If any *believing man or believing woman* have widows,[1] let them relieve them,[2] and let not the church be *burdened,* that it may relieve *those* who are *really* widows.

16 *If any Christian man or Christian woman, have* poor *widows* nearly related to them, *let them relieve them,* if they are able, *and let not the church be burdened* with maintaining such as teachers, *that it may relieve those who are really desolate,* by employing and maintaining them as teachers of the younger women.

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ted themselves for that excellent office. This the apostle termed, *a turning aside after Satan,* not because marriage is an unlawful state in itself, but because through the temptation of Satan they had deserted their station in the church.

Ver. 16.---1. *Have widows;* that is, grandmothers, mothers, daughters, or sisters, who are poor widows. In the opinion of Estius, this precept extended to the proprietors of slaves, and bound them to maintain their slaves, when they became incapable of labour.

2. *Let them relieve them.* Επαρκειτω, *Suppeditent, Let them supply them,* namely, with necessaries.

At the conclusion of this discourse concerning *widows,* it may be proper to unite in one view, the arguments which shew that the apostle speaks therein, not of poor widows in general, but of those only who were to be employed and maintained as teachers.—1. It is ordered, ver. 9., that none should be admitted into the number, under *sixty years old;* neither any who had had *more than one husband.* And, ver. 10., they were to be *borne witness to for good works.* But many widows under sixty, many who had been married to two husbands successively, and many who were not borne witness to for good works, might, by disease and misfortune, be reduced to extreme want. All these certainly were not to be excluded from the alms of the church; as they must have been by the apostle's rules, if these rules related to poor widows in general.

17 Let the elders that rule well be counted worthy of double honour, especially

17 Οἱ καλῶς προεστῶτες πρεσβύτεροι διπλῆς τιμῆς ἀξ-

—2. The widow to be relieved by the church was one, ver. 10, *who had brought up children*, &c. But these qualifications are not in every woman's power. Every woman is not capable of bearing and bringing up children, of lodging strangers, and of relieving the afflicted; because every woman's health and fortune do not enable her to do such good works. How then could the apostle make these the conditions on which a poor widow was to receive the alms of the church?—3. If, by *widows*, the apostle meant *poor* widows in general, who were to be relieved by the church, why should such, because they married a second time, have been condemned by him, ver. 11. as *not enduring Christ's rein?* And ver. 12. as *putting away their first faith?* And ver. 15. as *turning aside after Satan?* A poor widow's second marriage, instead of being an offence, was a commendable action, as thereby the burden of her maintenance was removed from the church, and laid on her new husband.—4. We are told, ver. 13., that if young widows were received into the number, they would wander about from house to house, and become meddlers, &c. But if such were ordinary poor widows whom the church maintained, what occasion had they to wander about as beggars? Or if they did, what family would suffer them to meddle in their affairs?

On the other hand, If the widows, of whom the apostle speaks, were persons maintained and employed by the church, to teach the younger women, every thing said concerning them will have the greatest propriety.—1. It was fit that such should be *sixty years* old, before they were employed; because, being of a grave deportment, and well informed, their instruction would have the greater weight. —2. As it was required in a bishop, that he should be *an husband*, that he might have some experience in the affairs of life, so the female teacher was to be *a widow*, that having been a wife, she might be capable of teaching the younger women the duties of the married state. And as it was required that a bishop should be *the husband but of one wife* at a time, so it was ordered that a widow should have been *the wife but of one husband at a time;* because in both, it was a proof of that temperance with respect to sensual pleasure, which the teachers of religion ought to observe.—3. As the efficacy of instruction very much depends on the reputation of the teacher, it was required in a widow, that she should *be well reported of for good works*, especially those which belong to the female sex. She was to have been *a mother*, that she might have a tender affection to the young women under her care; and she was to have *brought up children*, that she might be fit to manage the tempers of her pupils. She was in the former part of her life, at the church's expence I suppose, to have *lodged strangers, washed the saints' feet, and relieved the afflicted;* because these good works proved her to be a person of a benevolent heart; and who, as a teacher of religion, would take delight in promoting the eternal

17 Let the elders[1] (καλως προεστωτες) *who preside* well[2] be counted wor-

17 *Let the elders who preside prudently* in your religious meetings, *be counted worthy of double honour;*

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interest of those committed to her care.—4. That widows employed by the church in teaching, should *not marry*, was absolutely necessary, not because a single state is more holy than wedlock, but because the cares of a family would occupy them so fully, that they would have little leisure to teach; and because their husbands might require their attendance at home.—Wherefore, since, by marrying, they relinquished an office acceptable to Christ and profitable to his church, which they had solemnly undertaken, they might be said *not to endure Christ's rein, but to have put away their first fidelity*, and *to have turned aside after Satan.*

Ver. 17.—1. *Let the elders.* In the first age, the name Πρεσβυτερος, *Elder*, was given to all who exercised any sacred office in the church, as is plain from Acts xx. 28., where the persons are called *bishops*, who ver. 17. were called *elders.* The same thing appears from Titus i. 5., where those are called *elders*, who ver. 7. are named *bishops;* and from 1 Tim. iv. 14., where collectively all who held sacred offices in Lystra are called *the presbytery* or *eldership*, and are said to have concurred with the apostle in setting Timothy apart to the ministry.—The persons who held sacred offices in the church were named *elders*, because they were commonly chosen from among the first or earliest converts. And in bestowing sacred offices on them, the apostle shewed great prudence; for by their early conversion, and their constancy in professing the gospel, notwithstanding the persecution they were exposed to, the first converts discovered such a soundness of understanding, such a love of truth and goodness, and such fortitude, as rendered them very fit for sacred functions.

As soon as a number of persons in any city were converted, the apostle formed them into churches, by appointing the first converts to perform sacred offices statedly among them. This appears from Acts xiv. 21., where we are told, that Paul and Barnabas having taught many in Antioch, Iconium, Lystra, and Derbe, returned; and in passing through these cities, ver. 23., *ordained them elders in every church* —In like manner there were elders at Ephesus, Acts xx. 17.—And at Philippi there were several *bishops and deacons*, Philip. i. 1.—And at Thessalonica, some *who laboured among them*, and others *who presided over them*, and others *who admonished them*, are mentioned, 1 Thess. v. 12.—Farther, in the great cities where the apostle Paul resided for years, it is reasonable to think the disciples became at length so numerous, that they could not all meet together for worship in one place, but must have assembled either in different places, or at different hours in the same place. In either case, these separate assemblies must have have had different preachers, presidents, catechists, and deacons. Nay, if any of these separate assemblies was very numerous, it is probable that more persons than one were appointed to perform each distinct function. Yet, however great the multitude of the disciples, or however numerous the places where they assembled, might be in

they who labour in the word and doctrine. ισθωσαν· μαλιστα οι κοπιωντες εν λογῳ και διδασκαλια.

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any city, the brethren there were always considered as one church. This appears from the inscriptions of the apostle's epistles, where it is not said, *to the churches at Corinth*, or *to the churches at Ephesus*, but *to the church in these cities*.—Farther, from what is said concerning Timothy's ordination to the ministry, 1 Tim. iv. 14., it would seem that in ordaining persons to the ministry, the collective body of those who held sacred offices in any church, called *the presbytery* or *eldership*, signified their consent to the election of the candidate by laying their hands on him, accompanied with prayer.

Before this subject is dismissed, I will make three remarks. The first is, That although in the primitive church the offices of the ministry were various, and in large churches more persons than one were appointed to each office, yet in smaller churches, whose members could not afford maintenance to a numerous ministry, all the different sacred offices seem to have been performed by the bishops and deacons.—Their office, therefore, including all the sacred functions, nothing is said in scripture concerning the qualifications necessary to any of these offices, except concerning the qualifications necessary in those who were to be made bishops and deacons.—My second remark is, That in the catalogues of the spiritual men, whom Christ placed in his church, (Rom. xii. 6.--8. 1 Cor. xii. 28. Ephes. iv. 11.), bishops and deacons are not mentioned. The reason is, though many of the first bishops and deacons were endowed with spiritual gifts, it was not necessary that they should be spiritual men. All the duties of their office might be performed with the help of natural talents and acquired endowments.—My third remark is, That although the offices of the spiritual men were of great importance in the church, there is no account given in scripture of the qualifications necessary to the spiritual men, as of the qualifications necessary to bishops and deacons; because their office was to continue only for a time; and because they were placed in the church, not by the designation of men, but by the immediate designation of Christ himself, who placed them by the supernatural gifts with which he endowed them. The case was different with the bishops and deacons. Their offices were to continue in the church to the end of the world; and the persons who were to discharge these offices were to be chosen in every age, by men who, not having the gift of discerning spirits, needed to be directed in their choice. Particular rules therefore are given in scripture, for the election of fit persons to discharge these offices; and in making the choice, the church is left to apply these rules, according to the dictates of common prudence.

2. *The elders who preside well.* This order of elders are called, Heb. xiii. 7. 17. 24., Ἡγουμενοι, *Guides, Rulers*: And, Rom. xii. 8., Προϊσταμενοι, *Presidents*. And 1 Thess. v. 12., they are distinguished from those *who laboured among them and admonished them*.

In the early ages the duties of the *president* or *ruler* were very important. For first, as the Christians denied, not only the power, but the existence of the heathen gods, and had no visible objects

thy of double honour,[3] especially *those* who labour *in* (λογῳ, 60.) *preaching and teaching.*[4]

let them have a liberal maintenance from the funds of the church; *especially those who,* besides presiding, *labour in preaching and catechizing.*

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of worship of their own, they were considered as atheists: and their assemblies being supposed to be held for impious and seditious purposes, were liable to be disturbed by the rabble. It was, therefore, the business of the president to appoint places and times for the meetings of the brethren, which would be least offensive to the heathens, and where, if they were disturbed, they might most easily make their escape. The prudent carriage likewise of the presidents, and their discreet manner of speaking to their adversaries, who from curiosity or other motives came into their assemblies, might be of great use in conciliating their good will.

Secondly, The *rulers* presided in all the religious assemblies of the Christians for the purpose of directing the public worship. And while the spiritual gifts existed in the church, they pointed out, which of the spiritual men were to pray, which to sing psalms, and which to prophesy or preach; and determined the order wherein these offices were to be performed. Thus to regulate the order in which the spiritual men were to exercise their gifts in the public assemblies, was the more necessary that individuals, from a vain desire of displaying their particular gifts, were apt to create confusion in the Christian assemblies, unless when restrained by the authority and prudence of the president.

Thirdly, The presidents heard and decided all the controversies about worldly matters which arose among the brethren; and to their decision, the faithful, after the apostle Paul ordered it, 1 Cor. vi. 1.—6. readily submitted. This branch of the president's duty was very necessary. For the Christians being generally hated on account of their opposition to the established idolatry, were not likely to obtain a patient and equitable hearing from such inimical judges. Besides, the laws of the empire allowing them, as Jews, to determine their own controversies by judges of their own appointment, they shewed a litigious disposition unbecoming their Christian profession, when they brought their suits into the heathen courts, and dishonoured all their brethren, by declaring that they thought there was not a wise and equitable person among them, to whose determination they could submit their disputes, 1 Cor. vi. 1.—6.

Fourthly, The presidents managed the temporal affairs of the church as a society. The money collected by the brethren, for defraying the common expences, supporting the poor, and maintaining those who were employed in sacred offices, was very early put into the president's hands, and from them the deacons received the share that was allotted for the poor; as did the teachers what belonged to them. And as the president was supposed to be a person of good understanding, prudent, and experienced in business, the brethren would naturally apply to him for advice respecting their worldly affairs, at least, in all difficult cases.

3. *Are worthy of double honour.* The word τιμης signifies the

18 For the scripture saith, Thou shalt not muzzle the ox that treadeth out the corn: and The labourer *is* worthy of his reward.

18 Λεγει γαρ ἡ γραφη Βοῦν ἀλοωντα ου φιμωσεις· Και, Ἀξιος ὁ ἐργατης του μισθου αὐτου.

19 Against an elder receive not an accusation, but before two or three witnesses.

19 Κατα πρεσβυτερου κατηγοριαν μη παραδεχου, εκτος ει μη επι δυο ἡ τριων μαρτυρων.

20 Them that sin rebuke before all, that others also may fear.

20 Τους ἁμαρτανοντας, ενωπιον παντων ἐλεγχε, ἱνα και οἱ λοιποι φοβον ἐχωσι.

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honour done to a person, by bestowing on him such things as are necessary to his comfortable support. Acts xxviii. 10., *Who also honoured us with many honours:* They gave us all things useful for our present support; *and when we departed, they laded us with such things as were necessary.* Hence *honour* signifies the maintenance given to parents who are poor. Matth. xv. 6., *And honour not his father or his mother.* It signifies likewise the maintenance given by the church to widows, ver. 3., *Honour widows who are really widows.*—The *double honour* of which the elders who preside well are said to be worthy, is *a liberal maintenance:* For the Hebrews used the word *double*, to express plenty of any thing. Thus Elisha, at parting with Elijah, prayed that *a double portion of his spirit might be upon him*, 2 Kings ii. 9. See also Rev. xviii. 6.—The office of ruling being allotted to persons of the most distinguished characters among the disciples, and the duties of their office leaving them little time to mind their own affairs, it was proper that they should receive a liberal maintenance from the church, to whose service they devoted the greatest part of their time and pains.

4. *Especially those who labour in preaching and teaching.* That διδασκαλια signifies *teaching*, see 2 Tim. iii. 16. note 3. It seems in the apostle's days, some of the elders who presided, employed themselves also in preaching and catechizing. This appears likewise from Heb. xiii. 7., *Remember them who have the rule over you, who have spoken unto you the word of God.*—Among the presidents who laboured in teaching, the bishops were the chief. For of them it was required not only that they should be *apt to teach*, but 1 Tim. iii. 4., that they should *rule their own house well.* 5. *For if a man know not how to rule his own house, how shall he take care of the church of God.* The ability to rule was the more necessary in a bishop, because in small churches, as was formerly observed, chap. v. 17. note 1., it might happen that there was no ruler but the bishop. In churches where there were other rulers, the bishop we may suppose consulted them, and ruled in conjunction with them. In process of time, however, the bishops arrogated to themselves the whole power of ruling their own churches, both in spiritual and temporal affairs; as we learn from Pseudambrosius in his commentary on 1 Tim. v. 1., "The custom of having elders, in imi-" tation of the Synagogue, whose only business it was to rule, and

18 For the Scripture (Deut. xxv. 4.) saith, The ox *treading out* the corn thou shalt not muzzle. And, The labourer IS worthy of his *hire*.[1] (See Luke x. 7. and Matth. x. 10. where the expression is HIS MEAT.)

18 The duty of the faithful to maintain widows and elders, is enjoined both in the law and in the gospel. *For the law saith* to the Jews, *Thou shalt not muzzle the ox* while *treading out the corn*, but allow him to eat of that which he treadeth, as a recompence for his labour; and, in the gospel, Christ enjoins the same duty, for this reason, that *the labourer is worthy of his hire*.

19 Against an elder receive not an accusation *unless* (επι, 189.) *by* two or three witnesses.[1]

19 *Against an elder*, whether he be a bishop, a president, or a deacon, *receive not an accusation, unless* it is offered to be proved *by two or three* credible *witnesses*.

20 *Those who* sin, rebuke before all,[1] that others also may *be afraid*.

20 *Those who*, by the testimony of credible witnesses, are found in *sin, rebuke before the whole church, that other elders also may be afraid* to commit the like offences.

" without whose advice nothing was to be done in the church, has, " I know not for what reason, grown out of use, through the pride " of the bishops, who wished to be themselves the only persons of " consideration in the church." On the ancient practice mentioned in the foregoing passage, as Estius observes, the reformed founded their little councils, which they called *Consistories*. See a passage from Jerome's letter to Evagrius, quoted Tit. i. 5. note 3., where he shews in what manner bishops came to be raised above presbyters.

Ver. 18. *The labourer is worthy of his hire.* This, as well as what goeth before, is affirmed by the apostle to be said in the scripture, yet it is no where written in the Jewish scriptures. It is found only, Matth. x. 10. Luke x. 7. The apostle therefore must have read either Matthew's or Luke's gospel, before he wrote this epistle. And seeing he quotes this saying as *scripture*, and represents it as of equal authority with the writings of Moses, it is a proof, not only of the early publication of these gospels, but of their authenticity as divinely inspired writings.—See what is written concerning the maintenance of the ministers of the gospel, 1 Cor. ix. 12. Gal. vi. 6.

Ver. 19. *Unless by two or three witnesses.* This I think is the proper translation of the clause. For I see no reason why an accusation against an elder should not be received, unless in the presence of witnesses. But I see a good reason for not receiving such an accusation, unless it is offered to be proved by a sufficient number of credible witnesses. This method of proceeding puts a stop to groundless accusations of the ministers of religion.

Ver. 20. *Those who sin, rebuke before all.* That this was the practice of the synagogue, Vitringa hath shewed, Vet. Synagog. p. 729.

21 I charge *thee* before God, and the Lord Jesus Christ, and the elect angels, that thou observe these things without preferring one before another, doing nothing by partiality.

22 Lay hands suddenly on no man, neither be partaker of other men's sins: keep thyself pure.

23 Drink no longer water, but use a little wine for thy stomach's sake, and thine own infirmities.

24 Some men's sins are open beforehand, going before to judgment; and some *men* they follow after.

25 Likewise also the good works *of some* are manifest

21 Διαμαρτυρομαι ενωπιον τυ Θευ, και Κυριυ Ιησυ Χριστυ, και των εκλεκτων αγγελων, ινα ταυτα φυλαξης χωρις προκριματος, μηδεν ποιων κατα προσκλισιν.

22 Χειρας ταχεως μηδενι επιτιθει, μηδε κοινωνει αμαρτιαις αλλοτριαις. Σεαυτον αγνον τηρει.

23 Μηκετι ὑδροποτει, αλλ' οινῳ ολιγῳ χρω δια τον στομαχον συ, και τας πυκνας συ ασθενειας.

24 Τινων ανθρωπων αι ἁμαρτιαι προδηλοι εισι, προαγυσαι εις κρισιν· τισι δε και επακολουθυσιν.

25 Ὡσαυτως και τα καλα εργα προδηλα εστι· και τα αλ-

Ver. 21.—1. *Elect angels.* The Hebrews called things excellent in their kind, *elect.* See Ess. iv. 41.—Others think, the *elect angels* are those who minister to the heirs of salvation, and who in the execution of their office are witnesses of the conduct of the persons to whom they minister. Bengelius thinks there is here a reference to the general judgment.

2. *Without prejudice.* Προκριματος. This word signifies a judgment formed, before the matter judged hath been duly examined.

3. *By partiality.* Προσκλισιν; literally, *a leaning to one side.*—*Partiality* is a judgment guided by favour: But *prejudice* is a judgment dictated by hatred.

Ver. 22. *Lay hands hastily on no one.* This is another proof, that, in the first age, men were ordained to ecclesiastical functions, by the imposition of the hands of those who were in the ministry before them. And the direction being addressed to Timothy alone, it is urged as a proof that the power of ordination was lodged, not with the presbytery or eldership, but with the bishop.

Ver. 23. *Use a little wine for thy stomach's sake.* Though this counsel might have been given to Timothy without inspiration, it was with propriety inserted in an inspired writing, because thereby the superstition of those, who totally abstain from wine and all fermented liquors, on pretence of superior sanctity, is condemned.

21 I charge THEE (ενωπιον) *in the presence of* God, and *of* the Lord Jesus Christ, and *of* the elect[1] angels, (see 2 Tim. iv. 1.) that thou observe these things without *prejudice*,[2] doing nothing by partiality.[3]

21 *I charge thee in the presence of God, and of the Lord Jesus Christ, and of the chief angels, that thou observe these rules* concerning the admonition of the old and the young, and the maintaining of widows and elders, and the censuring of sinners, *without being prejudiced* against any person; and *doing nothing from favour.*

22 Lay hands *hastily* on no *one*,[1] neither *partake* of other men's sins. Keep thyself pure.

22 *Appoint no one to any sacred office hastily*, without inquiring into his character and qualifications: *Neither*, by conferring these offices on unworthy persons, *partake of other men's sins.* In the whole of thy conduct, *Keep thyself blameless.*

23 No longer drink water, but use a little wine for thy stomach's sake[1] and *thy frequent* infirmities.

23 Thy health being of great importance to the church, *no longer drink* pure *water, but mix a little wine with it, on account of the disorder of thy stomach, and thy many other bodily infirmities.*

24 *Of some men the sins are very manifest,* going before to *condemnation:* (τισι δε) *But* IN *some* (και, 220.) *especially* they follow after.

24 In judging of those who desire sacred offices, consider, that *of some men the sins are very manifest, leading before* inquiry *to condemnation.* Such reject. *But in others especially*, their sins are so concealed, that *the knowledge of them follows after* inquiry. For which reason no one ought to be appointed to sacred offices hastily.

25 *In like manner* also, the good works OF SOME are *very* manifest, and

25 *In like manner also, the good works* and good qualities *of some* men *are very manifest:* Such may

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—Some critics think this verse is not in its proper place: for which reason, Benson says, "it should be read in a parenthesis, as a "thought let in by the apostle, when he reflected on the state of "the Christian church, Timothy's great usefulness in it, and his "present sickly constitution."—How greatly the apostle esteemed Timothy as a fellow-labourer, and what an high value he put on his services in the gospel, may be seen, Philip. ii. 19.—22.

beforehand; and they that are otherwise cannot be hid. λως εχοντα, κρυβηναι ε δυνατα.

CHAP. VI.

View and Illustration of the Precepts and Doctrines contained in this Chapter.

BECAUSE the law of Moses, Exod. xxi. 2., allowed no Israelite to be made a slave for life without his own consent, the Judaizers teachers, to allure slaves to their party, taught that, under the gospel likewise, involuntary slavery is unlawful. This doctrine the apostle condemned here, as in his other epistles, 1 Cor. vii. 20, 21, 22. Col. iii. 22., by enjoining Christian slaves to honour and obey their masters, whether they were believers or unbelievers; ver. 1, 2.—and by assuring Timothy, that if any person taught otherwise, he opposed the wholesome precepts of Jesus Christ, and the doctrine of the gospel, which in all points is conformable to godliness, or sound morality; ver. 3.—and was puffed up with pride, without possessing any true knowledge, either of the Jewish or of the Christian revelation, ver. 4.—Next, the apostle told Timothy, that the Judaizers, who inculcated such a doctrine, did it to make gain of the slaves, whom they persuaded to embrace the gospel in the hope of thereby becoming freemen; and that these teachers esteemed that the best religion which brought them the greatest gain, ver. 5.—But that true religion, with a competency, is great gain, ver. 6.—Whereas money is not real gain. It will not contribute in the least to make men happy in the life to come. For as we brought nothing with us into the world, so it is certain, that we can carry nothing out of it, ver. 7.—Therefore, instead of eagerly desiring to be rich, having food and raiment we ought to be contented, ver. 8.—Especially as experience teaches, that they who are bent on becoming rich, expose themselves to innumerable temptations, not only in the pursuit, but in the enjoyment of riches, by the many foolish and hurtful lusts which they engender, ver. 9.—Hence the apostle justly calls the love of money the root of all the evil affections and actions which are in the world, ver. 10.—Covetousness, therefore, being both criminal and disgraceful in all, but especially in the ministers of religion, the apostle ordered Timothy as *a servant of God*, to flee from the inordinate love of money, and

those which are otherwise cannot be *LONG hidden.*

be admitted to sacred offices without any particular inquiry. *And those which are not manifest, cannot be long hidden,* if an accurate inquiry be made.

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from all the vices which it occasions; and to pursue righteousness, piety, faith, charity, patience, and meekness; ver. 11.—and to combat strenuously the good combat of faith, by making and maintaining the good confession concerning Jesus Christ, that he is the Son of God, ver. 12.—Then charged him in the sight of God and of Jesus Christ, who himself witnessed under Pontius Pilate that confession, ver. 13.—to observe this commandment concerning it, in an unblameable manner, whereby he would do his part in preserving the good confession in the world, till it was rendered indubitable by the appearing of Jesus Christ himself on earth ver. 14.—whom God, the only Potentate in the universe, will, at the proper time, shew to all as his Son, by the glory and power with which he will send him to judge the world, ver. 15, 16.

But lest Timothy, from the foregoing severe comdemnation of the love of money, might have inferred, that it was a crime to be rich, the apostle, to obviate that mistake, ordered him to charge the rich, not to trust in uncertain riches for their happiness, but in God who always liveth; and who bestoweth on men all their enjoyments; ver. 17.—and to make a proper use of their riches, by relieving the necessities of the poor, and promoting every good work; ver. 18.—Because thus they will provide for themselves a firm foundation to stand on, during the wreck of the world, and at the judgment; ver. 19.—Lastly, to make Timothy sensible how earnest the apostle was that he should preserve the doctrines of the gospel pure, he renewed his charge to him; and cautioned him to avoid the vain babbling of the Judaizers, and those misinterpretations of the scriptures by which they opposed the doctrine of the apostles, and which they falsely dignified with the name of *knowledge,* ver. 20.

OLD TRANSLATION.

CHAP. VI. 1 Let as many servants as are under the yoke count their own masters worthy of all honour, that the name of God and *his* doctrine be not blasphemed.

2 And they that have believing masters, let them not despise *them*, because they are brethren; but rather do *them* service, because they are faithful and beloved, partakers of the benefit. These things teach and exhort.

3 If any man teach otherwise, and consent not to wholesome words, *even* the words of our Lord Jesus Christ, and to the doctrine which is according to godliness,

GREEK TEXT.

1 Ὅσοι εισιν ὑπο ζυγον δουλοι, τους ιδιους δεσποτας πασης τιμης αξιους ἡγεισθωσαν ἱνα μη το ονομα του Θεου και ἡ διδασκαλια βλασφημηται.

2 Οἱ δε πιστους εχοντες δεσποτας, μη καταφρονειτωσαν, ὁτι αδελφοι εισιν· αλλα μαλλον δουλευετωσαν, ὁτι πιστοι εισι και αγαπητοι, οἱ της ευεργεσιας αντιλαμβανομενοι. Ταυτα διδασκε και παρακαλει.

3 Ει τις ἑτεροδιδασκαλει, και μη προσερχεται ὑγιαινουσι λογοις τοις του Κυριου ἡμων Ιησου Χριστου, και τη κατ' ευσεβειαν διδασκαλια,

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Ver. 1. *Esteem their masters worthy of all honour.* By ordering Timothy to teach slaves to continue with and obey their masters, the apostle hath shewed, that the Christian religion neither alters men's rank in life, nor abolishes any right to which they are entitled, by the law of nature, or by the law of the country where they live.

Ver. 2.—1. *But let them serve them more.* Instead of encouraging slaves to disobedience, the gospel makes them more faithful and conscientious. And by sweetening the temper of masters and inspiring them with benevolence, it renders the condition of slaves more tolerable than formerly. For in proportion as masters imbibe the true spirit of the gospel, they will treat their slaves with humanity; and even give them their freedom, when their services merit such a favour.

2. *Who receive the benefit.* Elsner hath shewed that, although the word αντιλαμβανειν literally signifies, *to take hold of a thing on the opposite side,* it signifies likewise *to partake of, to receive, to enjoy.* This sense is more suitable to the subject in hand, than to understand it, as some do, of the slave's taking hold of the benefit of the gospel, on the one side, and the master on the other. Besides ευεργεσια, *benefit,* is no where used to denote the gospel.—Mill mentions one MS. which reads εργασιας, *of the service,* as the Syriac translator seems to have also done; *Qui contenti sunt ministerio eorum.*

NEW TRANSLATION.

CHAP. VI. 1 Let *whatever* servants *are* under the yoke, *esteem* their own masters worthy of all honour,[1] that the name of God, and *the* doctrine *OF THE GOSPEL*, be not *evil spoken of*.

2 And they *who* have believing masters, let them not despise THEM because they are brethren: But *let them serve* THEM *more*,[1] because they are *believers* and beloved *who receive the benefit*.[2] These things teach and exhort.

3 If any *one* teach *differently*,[1] and consent not[2] to *THE* wholesome (λογοις, 60.) *commandments which ARE* our Lord Jesus *Christ's*,[3] and to the *doctrine according* to godliness,

COMMENTARY.

CHAP. VI. 1 *Let whatever* Christian *slaves are under the yoke* of unbelievers, *pay their own masters all respect and obedience, that the character of God* whom we worship may not be calumniated, *and the doctrine of the gospel may not be evil spoken of*, as tending to destroy the political rights of mankind. See Eph. vi. 5.

2 *And those* Christian slaves *who have believing masters, let them not despise them*, fancying that they are their equals, *because they are* their *brethren* in Christ; for though all Christians are equal as to religious privileges, slaves are inferior to their masters in station. Wherefore, *Let them serve their masters more* diligently, *because they who enjoy the benefit* of their service, *are believers and beloved* of God. *These things teach; and exhort* the brethren to practise them.

3 *If any one teach differently*, by affirming, that under the gospel slaves are not bound to serve their masters, but ought to be made free, *and does not consent to the wholesome commandments which are our Lord Jesus Christ's, and to the doctrine* of the gospel, which in all points is *conformable to true morality*,

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Ver. 3.—1. *If any one teach differently.* That the apostle had the Judaizers in his eye here, is evident from Tit. i. 10., *There are many unruly and foolish talkers and deceivers, especially they of the circumcision.* 11. *Whose mouth must be stopt, who subvert whole families, teaching things which they ought not, for the sake of sordid gain.*

2. *And consent not.* Bentley in his Phileleuth. Lips. p. 71, 72., affirms that the word προσιεχεται, in no good Greek author, signifies *to consent.* Yet it is a natural sense of the word; for the Latins used *accedit*, which answers to the Greek προσιεχεται, to denote

4 He is proud, knowing nothing but doting about questions, and strifes of words, whereof cometh envy, strife, railings, evil surmisings.

5 Perverse disputings of men of corrupt minds, and destitute of the truth, supposing that gain is godliness: from such withdraw thyself.

6 But godliness with contentment is great gain.

4 Τετυφωται, μηδεν επισταμενος, αλλα νοσων περι ζητησεις και λογομαχιας· εξ ων γινεται φθονος, εριs, βλασφημιαι, υπονοιαι πονηραι,

5 Παραδιατριβαι διεφθαρμενων ανθρωπων τον νουν, και απεστερημενων της αληθειας, νομιζοντων πορισμον ειναι την ευσεβειαν. Αφισασο απο των τοιουτων.

6 Εστι δε πορισμος μεγας ἡ ευσεβεια μετ' αυταρκειας.

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one's *agreeing to an opinion.* Thus, we find in Seneca, *accedere opinioni,* and in English we say, *I accede to,* or *come into your opinion.*

3. *Which are our Lord Jesus Christ's.* All the precepts which the apostle delivered by inspiration being the precepts of Christ, there is no occasion to suppose that he here referred to some precepts concerning slaves, which Christ, while on earth, delivered to his apostles, and which, though not recorded by the evangelists, were made known to Paul by revelation.

Ver. 4.—1. *Is distempered.* Νοσων, literally, *being sick; brain-sick.* Erasmus translates it, *being mad:* Doddridge, *he raves.*—Persons who are extremely addicted to any foolish frivolous pursuit, or who are excessively fond of any groundless opinion, are said to be *sick with these things,* because, like a bodily disease, they disorder the judgment.

2. *About questions and debates of words.* The questions which sickened the false teachers, were those concerning slavery and the duration of the law of Moses. And *the words* about which they debated, were those wherein the law and its statutes are declared to be *statutes* to them *for ever,* and *through all generations.* For, from these words they argued, that the law would never be abolished. The questions and debates of which the apostle speaks, are called, Tit. iii. 9., *Strifes and fightings about the law.* And 2 Tim. ii. 14., *fighting about words.* And ver. 23. *foolish and untaught questions.*

3. *Whereof come envy, strife, evil speakings, unjust suspicions.* On this clause, Benson's remark is, "How frequently Christians "have disputed about words only; what fierce anger and uncha- "ritableness that has occasioned, and what fatal effects have fol- "lowed, are very obvious, but withal very melancholy reflections; "and ought for the future to put them on their guard."

4 He is *puffed up with pride,* (see 1 Tim. iii. 6. note 2.), knowing nothing: but *is distempered*[1] about questions, and *debates* of words,[2] whereof *come* envy, strife, *evil speakings, unjust suspicions,*[3]

4 *He is puffed up with pride, and knoweth nothing,* either of the Jewish or of the Christian revelation; although he pretends to have great knowledge of both. *But is distempered* in his mind *about* idle *questions and debates of words,* which afford no foundation for such a doctrine, *but are the source of envy, contention, evil speakings, unjust suspicions* that the truth is not sincerely maintained;

5 Perverse disputings of men *wholly corrupted IN mind,* and destitute of the truth; *who reckon gain to be religion.*[2] From such withdraw thyself.[3]

5 *Keen disputings carried on contrary to conscience, by men wholly corrupted in* their *mind, and destitute of the true doctrine of the gospel, who reckon whatever produces most money is the best religion. From* all *such* impious teachers, *withdraw thyself,* and do not dispute with them.

6 But godliness with *a competency*[1] is great gain.[2] (See 1 Tim. iv. 8. note 2.)

6 *But godliness, with a competency* of food and raiment, (ver. 8.) *is great gain,* as it makes us happy, both in the present life, and in that which is to come; neither of which riches can do.

Ver. 5.—1. *Perverse disputings.* Παραδιαπρίβαι. *A philosophical disputation,* such as was held in the schools of the philosophers, was called διατρίβη, because it was thought an useful way of spending time. But the addition of the preposition παρα, converts the word into a bad meaning, and therefore it is fitly translated *perverse disputings.*

2. *Who reckon gain to be religion.* It seems the Judaizers had no view in teaching but to draw money from their disciples. And, the money which they got, they spent in the gratification of their lusts. Hence the apostle calls *their belly, their god,* Philip. iii. 19.

3. *From such withdraw thyself.* This clause is wanting in some MSS. and versions; but the Greek commentators have explained it, which, as Estius observes, is a proof that the reading is at least ancient.

Ver. 6.—1. *But godliness with a competency.* So Diodati has translated μετ' αυταρκειας; following the Vulgate, which has *cum sufficientia.* If the common translation is retained, the meaning will be, that godliness makes a man contented, whatever his circumstances are; consequently it is great gain.—Ευσεβεια, in this

7 For we brought nothing into *this* world, *and it is* certain we can carry nothing out.

8 And having food and raiment, let us be therewith content.

9 But they that will be rich fall into temptation, and a snare, and *into* many foolish and hurtful lusts, which drown men in destruction and perdition.

10 For the love of money is the root of all evil; which while some coveted after, they have erred from the

7 Ουδεν γαρ εισηνεγκαμεν εις τον κοσμον, δηλον ὁτι ουδε εξενεγκειν τι δυναμεθα.

8 Εχοντες δε διατροφας και σκεπασματα, τουτοις αρκεσθησομεθα.

9 Οἱ δε βουλομενοι πλουτειν, εμπιπτουσιν εις πειρασμον, και παγιδα, και επιθυμιας πολλας ανοητους και βλαβερας, αἱτινες βυθιζουσι τους ανθρωπους εις ολεθρον και απωλειαν.

10 Ριζα γαρ παντων των κακων εστιν ἡ φιλαργυρια· ἡς τινες ορεγομενοι απεπλανηθησαν

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passage, means, faith in the providence of God, resignation to his will, hope of reward in the life to come, and a constant endeavour to please God; for in these things piety or true religion consisteth.

2. *Is great gain.* Πορισμος μεγας, from πορος, *a passage;* because *gain*, or riches, make every thing accessible to him who possesses them.

Ver. 7.—1. *We brought nothing into the world.* This is an allusion to Ecclesiast. v. 15., *As he came forth of his mother's womb, naked shall he return, &c.*—We brought nothing into the world but our existence, which, as our Lord tells us, Matth. vi. 25., *being more than meat*, he who hath given the greater blessing, will undoubtedly bestow the less.

2. *Neither can we carry any thing out.* Why then perplex ourselves with heaping up riches! We only need πορον, *a free passage* to our native country, and should not entangle ourselves in the snares mentioned ver. 9.

Ver. 8.—1. *And raiment.* The word σκεπασματα comprehends not only *clothes* but *lodging;* for it signifies *coverings* of every sort.

2. *Let us be therewith contented.* Having shewed that all the good things of this life are adventitious to men, that they can be enjoyed only during the few years of this life, and that they cannot be carried out of the world, the apostle advises, if we have the necessaries of life, to be content; because, though we possessed ever so much of this world's goods, we must soon part with them all; consequently, to pursue them at the hazard of our salvation is extreme folly.

Ver. 9.—1. *But they who will be rich, fall, &c.* Though in this, the apostle may have had the corrupt teachers in view, ver. 10., I

7 For we brought nothing into *the* world,[1] AND *plain* IT IS, *that neither can we carry any thing out.*

7 *For we brought nothing into the world with us; and plain it is, that neither can we carry any thing out* of it. Things which we must leave behind us, cannot make us happy in the other world.

8 (Δε, 106.) *Wherefore,* having food and raiment,[1] let us be therewith *contented.*[2]

8 *Wherefore having food and raiment,* and lodging, *let us therewith be contented;* banishing, as godly persons ought, immoderate desires of things not necessary, and which can be enjoyed only in this life.

9 But they *who* will be rich,[1] fall into temptation, and a snare, and INTO many foolish and hurtful lusts,[2] which *plunge men into* destruction and perdition.[3]

9 *But they who,* not contented with food and raiment, *are bent on being rich, fall into great temptations and snares* in the pursuit; *and* in the enjoyment of riches, *into many foolish and hurtful lusts, which plunge men into destruction* here, *and* into eternal *perdition hereafter.*

10 For the love of money is the root of all evil,[1] which *some* (ορεγομενοι, see 1 Tim. iii. 1. note 1.) *eagerly desiring,*

10 I have spoken thus sharply against covetousness, *Because the love of money is the root of all the sinful passions* and *actions of men;* as may be seen in the false teachers, *some*

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think it is a description of the pernicious effects of an immoderate pursuit of riches on all ranks of men; and is not to be confined to the ministers of religion.

2. *Into many foolish and hurtful lusts.* *Foolish lusts* are those which are below the dignity of human nature: *Hurtful lusts* are those which produce immediate evil to the person who indulges them.

3. *Which plunge men into destruction and perdition.* In this admirable picture, the apostle represents men who are actuated by the desire of riches, and with the lusts excited by the possession of them, as pursuing to the utmost verge of a precipice, those shadowy phantoms, which, as Doddridge observes, owe all their semblance of reality to the magic of the passions which riches, and the desire of them, have excited in their mind; and as falling into a gulph, where they plunge so deep, that they are irrecoverably lost.

Ver. 10.—1. *The love of money is the root of all evil.* The pernicious influence of the love of money, hath been taken notice of, and painted in striking colours, by moralists and poets even among the heathens. But none of them have drawn the picture with such

faith, and pierced themselves through with many sorrows.

11 But thou, O man of God, flee these things: and follow after righteousness, godliness, faith, love, patience, meekness.

12 Fight the good fight of faith, lay hold on eternal life, whereunto thou art also called, and hast professed a good profession before many witnesses.

απο της πιστεως, και εαυτους περιεπειραν οδυναις πολλαις.

11 Συ δε, ω ανθρωπε τε Θεε, ταυτα φευγε· διωκε δε δικαιοσυνην, ευσεβειαν, πιστιν, αγαπην, υπομονην, πραοτητα.

12 Αγωνιζε τον καλον αγωνα της πιστεως, επιλαβε της αιωνιε ζωης, εις ην και εκληθης, και ωμολογησας την καλην ομολογιαν ενωπιον πολλων μαρτυρων.

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skill and effect as the apostle hath done in this and the preceding verse, where he hath set forth in the strongest colouring, and with the fewest words, the deformity of the passion, and the evils which it produceth, both in the body and in the mind of those who indulge it.

2. *Have wholly erred from the faith.* The teachers, of whom the apostle speaks, having no end in view but to make themselves rich, taught their disciples doctrines, by which they encouraged them in all manner of wickedness. Of this sort of teachers were Hymeneus and Philetus, who by affirming that the resurrection was already past, 2 Tim. ii. 17, 18., denied a future state, and thereby set their disciples free from every restraint; for if there are neither future rewards nor punishments, men may indulge themselves without scruple in all kinds of sensual gratifications and wicked practices, which are not forbidden by human laws.

3. *And pierced themselves all around.* The critics observe that the original word περιεπειραν properly signifies, *have stabbed themselves* as it were from head to foot and all around, so as to be wholly covered with wounds.

Ver. 11. *O man of God.* The ancient prophets had this appellation given them, to shew that their function was a service which God had appointed to them. For the same reason the ministers of the gospel are called *men of God*, 2 Tim. iii. 17., *That the man of God may be perfect and thoroughly furnished.* Wherefore, by calling Timothy in this passage *a man of God*, the apostle suggested to him the strongest incitement to flee covetousness. He was engaged in a work assigned him by God, far more noble than the pursuit of riches, and a work with which the immoderate pursuit of riches was incompatible. His business was to teach mankind the knowledge of God and of eternal life, and to persuade them to lay hold on eternal life, by avoiding covetousness, and pursuing righteousness, piety, faith, &c., and to be himself a pattern of all these vir-

have wholly erred from the faith,[2] and pierced themselves *all around*[3] with many sorrows.

of whom, eagerly desiring money, have wholly corrupted the doctrine of the gospel, and have *pierced themselves all around with many sorrows,* occasioned by the stings of conscience, and the fears of punishment.

11 (Δι) *Therefore do* thou, O man of God,[1] flee these things; and *pursue* righteousness, *piety,* faith, love, patience, meekness.

11 *Therefore do thou, O servant of God, flee these things, and pursue justice* in all thy dealings, *piety* towards God, the firmest *faith* in the gospel, *love* to the souls of men, *patience* in afflictions, and *meekness* under provocations.

12 *Combat* the good *combat*[1] of faith: Lay hold on eternal life, *to which also thou wast* called; and *confess the good confession*[2] *in the presence of* many witnesses.[3]

12 Since these virtues *are not* inconsistent with courage, *combat the good combat of faith,* by boldly maintaining the true doctrine of Christ against infidels and false teachers; and as a conqueror in this combat, *Lay hold on eternal life,* the prize, *to* the attainment of *which thou wast called;* and in particular, *confess the good confession,* that Jesus Christ is the Son of God, *in the presence of all mankind.*

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tues. Doddridge's reflection on this passage is worthy of a place here. "Happy," says he, "would it be for the church of Christ, "if these important articles of practical religion were more inculcated, and less of the zeal of its teachers spent in discussing vain "questions, and intricate strifes about words, which have been pro"ductive of so much envy, contention, obloquy and suspicion."

Ver. 12.—1. *Combat the good combat.* The phrase Αγωνιζε τον καλον αγωνα, being general, may be understood of any of the Olympic combats. But the apostle seems to have had the combat either of boxing or wrestling in his eye, rather than that of the race. Because wrestling and boxing requiring greater exertions of courage than the race, and being attended with more danger, were fitter images of the combat of faith, which was to be carried on, by confessing the good confession in the presence of many witnesses, often with the hazard of the combatant's life.

2. *Confess the good confession.* Ωμολογησας, being the second person of the first aorist of the indicative, it is put here for the imperative; as is evident from the preceding clauses, which are all in the imperative mood. This our translators have overlooked.—

13 I give thee charge in the sight of God, who quickeneth all things, and *before* Christ Jesus, who before Pontius Pilate witnessed a good confession,

13 Παραγγελλω σοι ενωπιον τε Θεε τε ζωοποιεντος τα παντα, και Χριτε Ιησε τε μαρτυρησαντος επι Ποντιε Πιλατε την καλην ομολογιαν,

14 That thou keep *this* commandment without spot, unrebukeable, until the appearing of our Lord Jesus Christ:

14 Τηρησαι σε την εντολην ασπιλον, ανεπιλημπτον, μεχρι της επιφανειας τε Κυριε ημων Ιησε Χριτε·

The translation I have given of this clause, shews what *the good combat of faith* was, which Timothy was to carry on; it consisted in confessing before all mankind the principal article of the gospel, namely, that Jesus Christ is the Son of God and judge of the world.

3. *In the presence of many witnesses.* The witnesses before whom Timothy was to maintain the good combat of faith, by confessing the good confession, were not any particular assembly, like the general assembly of all Greece met to behold the Olympic combats, to which the apostle here alludes. But they were the whole human race; nay, the holy angels also, who, in the next verse, are represented as witnesses of his behaviour in this combat.

Ver. 13.—1. *I charge thee in the presence of God.* The earnestness and solemnity, with which the apostle addressed Timothy on this occasion, did not proceed from any suspicion of his fidelity as a minister, but from his own deep sense of the truths which Timothy was to confess and maintain. Hence the ministers of the gospel may learn that these truths ought to be often and earnestly insisted on by them in their public discourses.

2. *Who witnessed* (επι) *under Pontius Pilate.* Though the preposition επι with the genitive sometimes signifies *before*, it is more elegantly used to signify *under*, as denoting *time*. Thus, Acts xi. 28., *Which came to pass*, (επι Κλαυδιε Καισαρος) *in the days of Claudius Cæsar*.—*The good confession* which Christ witnessed, and which is here referred to, was made in presence of Caiaphas and the Jewish council, (See note 3.), and often in the hearing of his own disciples, and of the people: And the report of it was the occasion of his being apprehended, tried, and put to death. All these things happened under the procuratorship of Pontius Pilate. However, as the confession which he so often made, was adhered to by him in the presence of Pontius Pilate, when he acknowledged himself the King of the Jews, John xviii. 33, 37., that is, acknowledged that he was *Messiah the prince*, and suffered death, rather than conceal or retract that confession, the common translation is not wrong. Estius thinks the word μαρτυρησαντος, *witnessed*, implies that Christ sealed the good confession with his blood. But though this

13 I *charge thee* in the *presence* of God,[1] who *maketh all alive, and of* Christ Jesus, who witnessed *under*[2] Pontius Pilate *the* good[3] confession,

13 *I charge thee in the presence of God, who raiseth all from the dead,* to reward every one according to his works, and who, if thou lose thy life in the good combat, will give thee eternal life; *and* in the presence *of Christ Jesus, who witnessed under Pontius Pilate the good confession,* and sealed it with his blood,

14 That thou keep (τηρ, 71.) *this* commandment without spot, *unblameable,*[1] *till* the appearing of our Lord Jesus Christ.[2]

14 *That thou obey this commandment* of confessing the good confession, *without spot* in respect of the commandment itself, *and unblameable* in respect of thy performance thereof, which will contribute to preserve the good confession in the world, *till the appearing of our Lord Jesus Christ* himself, to raise the dead, and judge the whole human race.

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be the sense which the fathers affixed to the title *martyr*, or *confessor*, it is not certain that the apostle used the word μαρτυρησαντος in that sense here.

3. *The good confession* was made by our Lord, most explicitly before Caiaphas and the Jewish council, when being asked, *whether he was Christ the Son of the Blessed,* he acknowledged that he was. And added, *ye shall see the Son of man sitting on the right hand of power, and coming in the clouds of heaven,* Mark xiv. 61, 62. This the apostle called *the good confession,* because all our hopes of salvation are built upon the truth of it.

Ver. 14.—1. *That thou keep this commandment without spot, unblameable, till the appearing,* &c. In ver. 12. the apostle had ordered Timothy *to confess the good confession;* in ver. 13., he declared what the good confession is: Here he ordered him, and in him all succeeding ministers, *to preserve that confession without spot;* that is, to confess the whole doctrine concerning Christ, and particularly concerning his coming to judgment, in its genuine purity, till Christ himself should appear at the last day in person, to put the matter beyond all doubt. The coming of Christ to judgment, was often to be asserted by Timothy, because of all considerations it is the most powerful for terrifying, not only false teachers, but infidels also, and for exciting faithful ministers to exert themselves strenuously in the *good combat of faith.*

2. *Till the appearing of our Lord Jesus Christ.* From this Grotius infers that Paul thought the appearing of Christ was to happen soon, and that Timothy might live till Christ appeared.

15 Which in his times he shall shew, *who* is the blessed and only Potentate, the King of kings, and Lord of lords;

16 Who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen, nor can see: to whom *be* honour and power everlasting. Amen.

17 Charge them that are rich in this world that they be not high-minded, nor trust in uncertain riches, but

15 Ἣν καιροῖς ἰδίοις δείξει ὁ μακάριος καὶ μόνος δυνάστης, ὁ βασιλεὺς τῶν βασιλευόντων, καὶ Κύριος τῶν κυριευόντων·

16 Ὁ μόνος ἔχων ἀθανασίαν, φῶς οἰκῶν ἀπρόσιτον, ὃν εἶδεν οὐδεὶς ἀνθρώπων, οὐδὲ ἰδεῖν δύναται· ᾧ τιμὴ καὶ κράτος αἰώνιον. Ἀμήν.

17 Τοῖς πλουσίοις ἐν τῷ νῦν αἰῶνι, παράγγελλε μὴ ὑψηλοφρονεῖν, μηδὲ ἠλπικέναι ἐπὶ πλε-

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But that Paul entertained no such thought, hath been clearly proved, Pref. to 2 Thess. sect. 3. Wherefore the meaning of the apostle's exhortation is, that Timothy, by keeping the commandment concerning the good confession without spot, was to hand it down pure to his successors in the ministry, and thereby to contribute his part in preserving it in the world, till Christ's second coming.

Ver. 15.—1. *The blessed and only* δυνάστης, *potentate.* This title was given to kings and great men, an account of their power. But the apostle appropriates it to God, by calling him *the only potentate,* and thereby insinuates that all other potentates derive their power from him, and hold it at his pleasure.

2. *Will shew.* In calling the appearing of Christ at the end of the world, his *being shewed by the Father,* the apostle hath followed Christ himself, who referred all his actions to the Father.

3. *King of kings, and Lord of lords.* These titles the apostle gave to God, because all who have dominion, whether in heaven or in earth, have derived it from him, and are absolutely subject to him.—The eastern princes affected these titles; but very improperly, being weak mortal men. The true *King of kings, and Lord of lords,* hath immortality in himself, and is infinitely powerful. See the following note.

Ver. 16.—1. *Who alone hath immortality.* By the attributes mentioned in this verse, God is distinguished from all created natures whatever. He alone hath life without beginning and ending. If any other being hath life without end, it is by his gift. And as life without beginning and ending implies *immutability,* God only is *immutable* as well as *immortal.* Hence he is called, Rom. i. 23., ἀφθάρτου Θεοῦ, *the incorruptible* or *immutable God:* And 1 Tim. i. 17., ἀφθάρτῳ, *incorruptible, unperishable.*

2. *Whom no man hath seen, nor can see.* In the commentary I

15 Which in his *own season*, the blessed (1 Tim. i. 11. note 2.) and only Pontentate, [1] *will* shew,[2] *EVEN* the King of kings, and Lord of lords: [3]

16 Who *alone* hath immortality,[1] *AND dwelleth in light inaccessible*, (see 2 Pet. i. 17. note 1.) whom no man hath seen,[2] nor can see, to whom BE honour and *might*,[3] everlasting. Amen.

17 Charge *the rich in the present* world,[1] *not to be elated in mind*, nor *to* trust in uncertain

15 *Which* appearing *in his own season*, the season which he himself hath fixed, *the blessed and only Potentate* in the universe *will shew, even the King of kings, and Lord of lords*; the King and Lord who rules with irresistible power all other kings and lords.

16 *Who alone hath life without either beginning or ending, and dwelleth in light inaccessible to mortals, which* therefore *no man hath seen or can see*, in this mortal body; *To whom* be ascribed *honour and might everlasting*. And to shew that this is the truth concerning the nature of God, I say *Amen*.

17 Though riches often prove a great snare to the possessors, they may be retained innocently. Therefore, *charge the rich in the present*

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have explained this, of men's not being able in the present life to look on the light in which God dwells. Yet I am not certain whether the apostle does not mean, that although in the life to come men shall see that light, they shall not see God. God is absolutely invisible, and will always remain so. If this is the apostle's meaning, the *seeing of God*, promised to the pure in heart, must mean no more but their seeing the light in which God dwells, which may as properly be called *the seeing of God*, as our seeing the bodies of our acquaintance in which their souls reside, is called *the seeing of them*. From this text some of the ancient fathers inferred, that the Divine person who appeared to the patriarchs, and to the Israelites in the wilderness, was not the Father but the Son. Yet that notion is confuted by Augustine, De Trinit. Lib. ii. c. 18.

3. *And might*, Κρατος. This word signifies the *might* necessary to the governing of the world, rather than the act of governing.

Ver. 17.—1. *The rich in the present world*. By adding the words, *in the present world*, the apostle lessens the value of riches. We can enjoy them only in the present world. We can carry no part of them out into the other world. And though we could, they would have no influence to make us happy there.—Besides, as the apostle observes in the following clause, our possession of them is uncertain; and without the blessing of God, they will give us little satisfaction even here.

2. *Not to be elated in mind*. The word ὑψηλοφρονειν signifies to have

in the living God, who giveth us richly all things to enjoy;

18 That they do good, that they be rich in good works, ready to distribute, willing to communicate;

19 Laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life.

20 O Timothy, keep that which is committed to thy trust, avoiding profane *and* vain babblings, and opposi-

τῳ αδηλοτητι, αλλ' εν τῳ Θεῳ τῳ ζωντι, τῳ παρεχοντι ἡμιν πλουσιως παντα εις απολαυσιν·

18 Αγαθοεργειν, πλουτειν εν εργοις καλοις, ευμεταδοτους ειναι, κοινωνικους·

19 Αποθησαυριζοντας ἑαυτοις θεμελιον καλον εις το μελλον, ἱνα επιλαβωνται της αιωνιου ζωης.

20 Ω Τιμοθεε, την παρακαταθηκην φυλαξον, εκτρεπομενος τας βεβηλους κενοφωνιας,

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an high opinion of one's self, in comparison of others, and to have no regard to their happiness. To this bad temper of mind the rich are often led, by the court which their inferiors pay to them on account of their riches. The ministers of religion, therefore, ought frequently to caution the rich to beware of being elated with pride.

3. *Nor to trust in uncertain riches.* Those who place their happiness in the enjoyment of sensual pleasures, naturally trust to their riches for their happiness, because by their money they can procure every pleasure of that kind; and so they lose all sense of their dependance on God and his providence for their happiness, Prov. x. 15. xviii. 11. To check this impiety, the apostle ordered Timothy to charge the rich to employ themselves constantly in working good, and to be rich in praise-worthy works; a kind of riches more honourable, and more satisfactory to the possessors, than all the gold and silver in the universe.

4. *But in God who liveth.* God alone, who liveth always, can continue the rich in the possession of their riches, and in their capacity of enjoying them. Besides it is God alone who can bestow on the rich the happiness of the life to come; which is the only valuable and abiding happiness, a happiness which no riches whatever can purchase. Here the apostle insinuates, that dead idols cannot bestow on any one the happiness either of the present, or of the future life.

Ver. 18. *To work good, to be rich in lovely works, &c.* This charge, which Timothy was ordered to give to the rich at Ephesus, shews that the community of goods among the disciples mentioned in the history of the Acts, was confined to Judea; and that even there it lasted only for a short time.

Ver. 19. *Providing for themselves a good foundation.* Αποθησαυρι-

riches,[3] but in *God who liveth*,[4] *AND* who *supplieth to* us richly, all things *for enjoyment*:

18 (Αγαθοεργειν) *To work* good; to be rich (εργοις καλοις, see 1 Tim. iii. 1. note 3.) in *lovely* works,[1] (ευμεταδοτους,) ready to distribute, (κοινωνικους) *communicative*,

19 *Providing* for themselves a good foundation[1] *for hereafter*, that they may lay hold on eternal life.

20 O Timothy, *guard the thing committed in trust*[1] *TO THEE*, avoiding *profane vain* bab-

world, to beware of pride, and of seeking their happiness from riches, the possession of which is so *uncertain. But* to trust *in God, who ever liveth* to make them happy, *and who supplieth to us plentifully all things* really necessary *for enjoyment.*

18 And instead of employing their riches merely in gratifying their senses, *rather to use them in doing good works, and to be rich in* those *lovely works*, whereby the happiness of society is promoted: *To be ready to distribute* a part of their riches to the poor, *communicative* of their time and pains for advancing the interests of truth and virtue in the world.

19 *Providing for themselves*, not money, which can be of no use to them in the other world, *but* what is infinitely better, *a good foundation* to stand on *in the day of judgment, that they may lay hold on the prize of eternal life.*

20 *O Timothy, preserve the doctrine committed in trust to thee, avoiding the impious, noisy, senseless talking* of the Judaizers, *and the op-*

ζοντης ἑαυτοις. Because *treasuring up a foundation* is an unusual manner of speaking, Le Clerc proposes, instead of θεμελιον, to read κειμελιον, *a treasure*. But as no reading ought to be introduced into the scriptures on conjecture, I think the Greek words may be translated, *providing for themselves*: a sense which θησαυριζεις evidently hath, Rom. ii. 5., *Treasurest up to thyself*, that is, providest for thyself, *wrath against the day of wrath*.—Benson thinks θεμελιον here hath the signification of θεμα, a deposite; and that the apostle alludes to Tobit iv. 9. LXX.

Ver. 20.—1. *Guard the thing committed in trust to thee.* That this is the proper translation of την παρακαταθηκην, see 2 Tim. i. 12. note 2. The thing committed in trust to Timothy, which the apostle was so anxious that he should guard, and deliver to faithful men able to teach it to others, 2 Tim. ii. 2., was, the true account of our Lord's character as the Son of God, his descent from Abraham and David, his birth of a virgin, his doctrine, miracles, death, re-

tions of science falsely so called:

21 Which some professing, have erred concerning the faith. Grace *be* with thee. Amen.

και αντιθεσεις της ψευδωνυμου γνωσεως·

21 *Ην τινες επαγγελλομενοι, περι την πιστιν ηστοχησαν. Η χαρις μετα σου. Αμην.*

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surrection, and ascension into heaven, and his return to the earth to raise the dead and judge the world. Now as these things, at the time the apostle wrote this epistle, were all faithfully recorded in the writings of the evangelists, and were foretold in the writings of Moses and the prophets, these inspired writings were without doubt a principal part of the deposite committed to Timothy, to be kept by him and delivered to faithful men able to teach others. Farther, as the apostle in his sermons and conversations had explained to Timothy many passages both of the ancient scriptures and of his own writings, these interpretations were to be kept by him and followed, in all his discourses and exhortations to the Ephesians and others.—This injunction to Timothy, is an injunction to the ministers of the gospel in every age, to keep the writings of Moses and the prophets, and of the evangelists and apostles uncorrupted, as containing the whole of the gospel doctrine: and implies that nothing is to be added to them nor taken from them, by any human authority whatever. Councils, therefore, whether general or particular, have no power to establish any new article of faith. The only thing such assemblies, however numerous or respectable, can do, is to express their opinion that such and such articles of faith are contained in the scriptures. And if they should happen to err, the inspired writings being preserved pure and entire, the errors of councils, as well as of individuals, are to be corrected by these infallible standards.

2. *Avoiding profane vain babblings.* The word κενοφωνιας signifies *the emptiness of words:* the noisy empty talking of the false teachers. The Vulgate version has here *vocum novitates, the novelties of words,* the copy from which that version was made reading, perhaps καινοφωνιας; as some MSS. do at present.

blings,[2] and oppositions of *knowledge*[3] falsely so *named:*

21 Which some professing, have erred *with respect to* the faith. Grace be with thee.[1] Amen. (Eph. vi. 24. note 2.)

positions to the gospel, founded on wrong interpretations of the Jewish scriptures, which they dignify with the appellation *of knowledge;* but it is *falsely so named.*

21 *Which knowledge* of the scriptures, *some* teachers *professing* to have attained, 1 Tim. i. 6, 7., *have erred with respect to the* true Christian *faith.* But, May the *grace* of God *be with thee* to preserve thee from error. *Amen.*

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3. *And oppositions of knowledge.* In the enumeration of the different kinds of inspiration bestowed on the first preachers of the gospel, 1 Cor. xii. 8., we find *the word of knowledge* mentioned; by which is meant, that kind of inspiration which gave to the apostles and superior Christian prophets, the knowledge of the true meaning of the Jewish scriptures. This inspiration the false teachers pretending to possess, dignified their misinterpretations of the ancient scriptures, with the name of *knowledge*, that is, *inspired knowledge:* for so the word *knowledge* signifies, 1 Cor. xiv. 6.—And, as by these interpretations, they endeavoured to establish the efficacy of the Levitical atonements, together with the perpetual and universal obligation of the rites of the law of Moses, the apostle very properly termed these interpretations, *oppositions of knowledge*, because they were framed to establish doctrines contrary to and subversive of the gospel.—Withal, to destroy their credit, he affirmed that *the knowledge*, from which they proceeded, was *falsely called, inspired knowledge.* The Judaizers, who gave these interpretations, were not inspired with the knowledge of the true meaning of the scriptures, but falsely pretended to that gift.

Ver. 21. *Grace be with thee.* This epistle being chiefly designed for Timothy's own use, no salutations were sent to any of the brethren at Ephesus.

A NEW

LITERAL TRANSLATION

OF

ST PAUL'S SECOND EPISTLE

TO

TIMOTHY.

PREFACE.

SECT. I. *Of the Time when the second Epistle to Timothy was written.*

FROM various particulars, in the second epistle to Timothy, it appears that it was written while the apostle was in confinement at Rome. But whether that confinement was the one mentioned by Luke in his history of the Acts, or an after imprisonment, learned men are not agreed. Estius, Hammond, Lightfoot, and Lardner, think it was the confinement mentioned by Luke, for the two following reasons.

First, It is evident from 2 Tim. iv. 11. that when Paul wrote this letter, Luke was with him. Wherefore, as Luke hath spoken of no imprisonment of Paul at Rome, but the one with which his history of the Acts concludes, the learned men above mentioned infer, that that must be the imprisonment, during which the apostle wrote his second epistle to Timothy.—But the answer is, Luke did not propose in the Acts to give a history of the life of any of the apostles, but an account of the first preaching and propagation of the gospel. Wherefore, having related how the gospel was published, first in Judea by the apostles Peter, James, and John; and by the evangelists Stephen, Philip, and Barnabas; and after that, in many hea-

then countries, by Paul, Barnabas, Silas, Timothy, and others; and by Paul in his own hired house during his two years' confinement at Rome; he ended his history at that period, as having finished his design. It is evident, therefore, that although Luke hath written nothing farther concerning Paul, it is no proof that Paul's ministry and life ended then, or that Luke was ignorant of his after transactions; any more than his silence concerning Peter after the council of Jerusalem, is a proof that his ministry and life ended then: Or than his silence concerning many particulars mentioned in Paul's epistles is a proof that these things did not happen; or if they happened, that they were not known to Luke.

Secondly, It is said, that if this epistle was written during an after imprisonment of Paul in Rome, Timothy must have been so old, that the apostle could not, with propriety, have exhorted him to *flee youthful lusts*, 2 Tim. ii. 22.—But, besides what is to be said in the note in that verse, it should be considered, that in the year 66, when the apostle is supposed to have been a prisoner at Rome the second time, Timothy may have been only 34 years of age; which both by the Greeks and Romans was considered as *youth*. See Pref. to 1 Tim. Sect. 2. Object. 1.

These are the arguments on which the writers above mentioned have founded their opinion, that Paul wrote his second epistle to Timothy during his confinement at Rome, of which Luke hath given an account in his history of the Acts.

Other learned men hold, that the apostle wrote this epistle during a second imprisonment at Rome; and support their opinion by the following arguments.

1. At the time the apostle wrote this epistle, he was closely imprisoned as one guilty of a capital crime, 2 Tim. ii. 9., *I suffer evil, μεχρι δεσμων, unto bonds, as a malefactor.* The heathen magistrates and priests considering Paul as an atheist, because he denied the gods of the empire; very probably also supposing him to be one of the Christians who, they said, had set fire to the city; they confined him in close prison, with his hands and feet in fetters, as a malefactor.—His situation was very different during his first confinement. For then, Acts xxviii. 30., *He dwelt two whole years in his own hired house, and received all that came in unto him;* 31. *preaching the kingdom*

of God, and teaching those things which concern the Lord Jesus with all confidence, no man forbidding him. This mild treatment probably was owing to the favourable account which Festus gave of him to the Emperor, Acts xxv. 25. xxvi. 31., and to what Julius the centurion, who brought him to Rome, said of him, when he delivered him to the officer appointed to receive the prisoners from the provinces.—The centurion's esteem of Paul is mentioned, Acts xxvii. 42, 43.

2. The Roman Governors of Judea, by whom Paul was tried for his life, declared, at his trials, that no crime was alleged against him, but only his holding opinions, which his accusers said were contrary to their religion, Acts xxv. 18, 19. They likewise declared, that he had been guilty of no crime against the State, Acts xxvi. 31. Heresy, therefore, being the only charge laid to the apostle's charge, and that circumstance being made known, by the governor of Judea, to his judges at Rome, they must have had a favourable opinion of his cause. This appears likewise from what the apostle himself wrote to the Philippians, chap. i. 12., *I wish you to know, brethren, that the things which have befallen me, have turned out rather to the advancement of the gospel.* 13. *For my bonds on account of Christ are become manifest in the whole palace, and in all other places.* His being sent a prisoner to Rome, and his defending himself before his judges, either in person, or by writings presented to them, had made the cause of his bonds well known in the palace and all other places, to be not any crime, but his having preached salvation to the Gentiles through Christ, without requiring them to obey the law of Moses. He therefore *was fully persuaded by the Lord, that even he himself should soon come to them,* Philip. ii. 24., *and abide some time with them,* Phil. i. 25., and sent them the salutation of Cæsar's household, Philip. iv. 22., by whose good offices he hoped to be set at liberty. But, when he wrote his second epistle to Timothy, his judges, considering the things laid to his charge as crimes against the State, were so enraged against him, that he called his escaping condemnation, when he made his first answer, as being *delivered out of the mouth of the lion,* 2 Tim. 4. 17. And having no hope of being acquitted at his next hearing, he looked for nothing but immediate death, 2 Tim. iv. 6., *I am al-*

ready poured out, and the time of my departure hath come.—7. *I have finished the race.*

3. The boldness with which the apostle preached the gospel to all who came to him, during the confinement mentioned by Luke in the Acts, and the success with which he defended himself against his accusers, encouraged others to preach the gospel without fear; so that he had fellow-labourers then in abundance. Philip. i. 14., *Many of the brethren in the Lord, being assured by my bonds, have become much more bold to speak the word without fear.* At that time also he had the service of many affectionate friends; such as Mark, Timothy, Luke, Tychicus, Aristarchus, and others, mentioned, Col. iv. 7. 10, 11, 12. 14.—But when he wrote his second to Timothy, his assistants were all so terrified by the rage of his accusers and judges, that not so much as one of them, nor any of the brethren in Rome, appeared with him when he made his first answer, 2 Tim. iv. 16. And after that answer was made, all his assistants fled from the city, except Luke, 2 Tim. iv. 11.

4. During the apostle's confinement in Rome, of which Luke has given an account, Demas was with him, Philem. ver. 24. and Mark, as his fellow-labourers, Col. iv. 10. 11. Philem. ver. 24.—But when he wrote his second epistle to Timothy, Demas had forsaken him, *having loved the present world*, 2 Tim. iv. 10. And Mark was absent; for the apostle desired Timothy to *bring Mark with him*, 2 Tim. iv. 11. From these circumstances it is evident, that the epistles to the Colossians and to Philemon, and the second to Timothy, were written by the apostle during different confinements.

To invalidate these arguments, Lardner supposes, that on Paul's arrival at Rome from Judea, he was shut up in close prison as a malefactor, and expected nothing but instant death: That being in the greatest danger, all his assistants, except Luke, forsook him and fled for fear of their own lives; that in this state of despondency he wrote his second to Timothy; that the Emperor having heard his first defence, mentioned 2 Tim. iv. 16., entertained a favourable opinion of his cause, and by a written order, appointed him to be confined in the gentle manner described Acts xxviii. 16. 30; that afterwards his assistants returned; and that he preached the gospel to all who came to him, and converted many.

But these suppositions are all directly contrary to the apostle's own account of the matter. For, 1. After making his answer, mentioned 2 Tim. iv. 16., instead of being allowed to live in his own hired house, he was so closely confined, that when Onesiphorus came to Rome, he had to seek him out diligently among the different prisons in the city, before he could find him, 2 Tim. i. 17.—2. After his first defence, his judges, instead of being more favourably disposed towards him, were so enraged against him that he looked for nothing but immediate condemnation at his next answer, 2 Tim. iv. 6, 7.—3. Luke, who was with the apostle during his first confinement, and who hath given an account of it, hath not said one word of any danger he was then in. He only tells us, that his confinement lasted two years, Acts xxviii. 30.—4. If the liberty which the apostle so soon obtained, was the effect of his first answer, we must suppose that the persons deputed by the council at Jerusalem to answer his appeal, either were in Rome before he arrived, or came to Rome in the same ship with him; and that the Emperor gave him a hearing on the second day after his arrival. For Luke informs us, that, three days after his arrival, he had such liberty that he called the chief of the Jews to his own house, and spake to them what is mentioned Acts xxviii. 17. But such a speedy hearing, granted to a Jewish prisoner, by the head of so great an empire, who was either occupied in affairs of government, or in pursuing his pleasures, and such a sudden alteration in the prisoner's state, are things altogether incredible.—5. The apostle being in a state of despondency when he wrote his second to Timothy, he must, as Lardner supposes, have written it before he made his first answer, since the alteration of his circumstances was the effect of that answer. Nevertheless, from the epistle itself, chap. iv. 16., we know, not only that it was written after the apostle had made his first answer, but that it produced no alteration whatever in his circumstances. For after making that answer, he wrote to Timothy, *that the time of his departure was come.* In short, he was in as much despondency after his first answer, as before it.

Upon the whole, the arguments to prove that Paul wrote his second epistle to Timothy, during the confinement recorded in the Acts, being of so little moment, in comparison of the

facts and circumstances which shew that it was written during a subsequent confinement, I agree in opinion with those who hold, that the apostle was twice imprisoned at Rome; once, when he was brought thither from Judea to prosecute his appeal; and a second time, when he came to Rome from Crete, in the end of the year 65, while Nero was persecuting the Christians: (See Pref. to Titus, Sect. 1. last paragraph,) and that having made his first defence early in the year 66, he wrote his second to Timothy in the beginning of the summer of that year, as may be conjectured from his desiring Timothy to come to him before winter.

I have taken this pains in refuting the opinion of the learned men first mentioned, concerning the time of writing the second to Timothy, because on that opinion Lardner hath founded another notion still more improbable, but which, after what hath been said, needs no particular confutation; namely, that what is called the apostle's second epistle to Timothy, was written before the one which is placed first in the Canon, and which is generally believed to have been the first written.

Sect. II. *Of the Place where Timothy was, when the Apostle wrote his second Letter to him.*

That Timothy was at Ephesus, when the apostle wrote his second epistle to him, may be gathered from the following circumstances. 1. Hymeneus and Alexander are mentioned in the first epistle, chap. i. 20., as false teachers, whom Timothy was left at Ephesus to oppose. In the second epistle, he is desired to *avoid the vain babbling of Hymeneus*, chap. ii. 16, 17, 18., and chap. iv. 15. to be *on his guard against Alexander*. We may therefore conjecture, that Timothy was in Ephesus, the place where these false teachers abode, when the apostle's second letter was sent to him.—2. As it was the apostle's custom to salute the brethren of the churches to which his letters were sent, the salutation of Prisca and Aquila, and of the family of Onesiphorus, 2 Tim. iv. 19., shew, that Timothy was in Ephesus when this letter was written to him. For that Ephesus was the ordinary residence of Onesiphorus, appears from 2 Tim. i. 18.; and considering that Prisca and Aquila

had, before this, abode some time in Ephesus, (Rom. xvi. 3. note.) the salutation sent to them in this letter, makes it probable that they had returned to that city.—3. From Titus iii. 12., where the apostle says, *When I shall send Artemas to thee, or Tychicus, make haste to come to me*, it appears to have been the apostle's custom, to send persons to supply the places of those whom he called away from the stations he had assigned them. Wherefore, since in his second epistle, chap. iv. 9., he thus wrote to Timothy, *Make haste to come to me*; then added, ver. 12. *Tychicus I have sent to Ephesus*; may we not infer, that Timothy was then in Ephesus, and that Tychicus was sent by the apostle to supply his place after his departure?—4. The errors and vices which the apostle, in his second epistle, ordered Timothy to oppose, are the very errors and vices which in the first, are said to have been prevalent among the teachers at Ephesus, and which Timothy was left in Ephesus to oppose. See Pref. to 1 Tim. sect. 2. note 4.

These arguments make it probable, that Timothy remained in Ephesus, from the time the apostle left him there, as he was going into Macedonia, until, in compliance with his desire signified in this letter, he set out for Rome; consequently, that Timothy received in Ephesus both the letters which the apostle wrote to him.

Sect. III. *Of the Occasion on which the second Epistle to Timothy was written: And of the time of St Paul's Death.*

In the Preface to Paul's first epistle to Timothy, sect. 3., the reader will find a brief history of the apostle's travels with Timothy, from the time he was released from his first confinement at Rome, till he left Timothy in Ephesus to oppose the false teachers, as mentioned 1 Tim. i. 3. But, in regard that history will be given more fully in the Pref. to Titus, sect. 1. penult paragraph, it is only needful in this place to relate, that after the apostle left Timothy at Ephesus, he went into Macedonia to visit the churches there, according to his promise, Philip. ii. 24., then went to Nicopolis in Epirus, with an intention to spend the winter, Tit. iii. 12., and to return to Ephesus in

the spring, 1 Tim. iii. 14. But having ordered Titus to come to him from Crete to Nicopolis, Tit. iii. 12., on his arrival, he gave him such an account of the state of the churches in Crete, as determined him to go with Titus, a second time into that island. While in Crete, hearing of the cruel persecution which the Emperor Nero was carrying on against the Christians, (see the last paragraph of this section), the apostle speedily finished his business, and sailed with Titus to Italy, in the end of the autumn 65, rightly judging that his presence at Rome would be of great use in strengthening and comforting the persecuted brethren in that city.

Paul, on his arrival at Rome, taking an active part in the affairs of the Christians, soon became obnoxious to the heathen priests, and to the idolatrous rabble, who hated the Christians as atheists, because they denied the gods of the empire, and condemned the established worship. Wherefore, being discovered to the magistrates, probably by the unbelieving Jews, as the ringleader of the hated sect, he was apprehended, and closely imprisoned as a malefactor, 2 Tim. ii. 9. This happened in the end of the year 65, or in the beginning of 66.

The apostle hath not informed us directly, what the crime was which the heathen magistrates laid to his charge. If it was the burning of the city, which the emperor falsely imputed to the Christians in general, his absence from Rome when the city was burnt, being a fact he could easily prove, it was a sufficient exculpation of him from that crime. Probably, therefore, the magistrates accused him of denying the gods of the empire, and of condemning the established worship. In this accusation, it is natural to suppose, the unbelieving Jews joined, from their hatred of Paul's doctrine: and among the rest, Alexander the Ephesian coppersmith, who having, as it would seem, apostatized to Judaism, had blasphemed Christ and his gospel; and on that account had been lately delivered by the apostle to Satan, 1 Tim. i. 20. This virulent judaizing teacher, happening to be in Rome when Paul was apprehended, he, in resentment of the treatment received from the apostle, appeared with his accusers when he made his first answer, and in the presence of his judges, contradicted the things which he urged in his own vindication. So the apostle told Timothy,

2 Epist. iv. 14., *Alexander the coppersmith did me much evil.*— 15. *For he greatly opposed our words.* The rest of the unbelieving Jews were not a little enraged against Paul, for preaching that Jesus Christ, being lineally descended from David, was heir to his throne: that being raised from the dead, his right to rule the Gentiles was thereby demonstrated: and that the Gentiles were to be saved through faith in him, without obeying the law of Moses. These things they urged against Paul, as crimes worthy of death, on pretence that they subverted, not only the law of Moses, but the laws of the empire. The hints which the apostle hath given us of the things laid to his charge, and of the particulars which he urged in his own vindication, lead us to form these conjectures, 2 Tim. ii. 8., *Remember Jesus Christ of the seed of David, was raised from the dead, according to my gospel.* 9. *For which I suffer evil unto bonds, as a malefactor.* 10. *For this cause I patiently bear all things on account of the elected;* the Gentiles elected to be the people of God instead of the Jews; *that they also may obtain the salvation which is by Jesus Christ, with eternal glory.* Such were the crimes of which St Paul was accused by his enemies. —The answers which he made to their accusations are insinuated, 2 Tim. iv. 17. *However, the Lord stood by me, and strengthened me, that through me the preaching might be fully declared, and all the Gentiles might hear.* The Lord strengthened him fully to declare in the presence of his judges and accusers, what he had preached concerning the supreme dominion of Christ, his right to rule all the Gentiles as the subjects of his spiritual kingdom; his power to save them as well as the Jews, together with the nature and method of their salvation. He likewise told Timothy, that the Lord had strengthened him thus fully to declare what he had preached, that all the Gentiles might hear of his courage and faithfulness in maintaining their privileges. — To this bold declaration of his preaching concerning Christ, the apostle told Timothy he was animated, by considering, *That if we die with him, we shall also live with him. If we suffer patiently, we shall also reign with him. If we deny him, he also will deny us,* 2 Tim. ii. 11, 12. —To conclude, the evident reasonableness of the things which the apostle advanced, in answer to the accusations of his ene-

mies, and the confidence with which he urged them, made, it seems, such an impression on his judges, that notwithstanding they were greatly prejudiced against him, and shewed themselves determined to take his life, they did not then condemn him, but sent him back to his prison, thinking it necessary to give him a second hearing.

How long the apostle remained in prison, before he was allowed to make his first answer, doth not appear. Neither do we know what length of time elapsed between his first and second answers. Only from his desiring Timothy, after making his first answer, to come to him before winter, we may conjecture that he made his first answer early in the summer of the year 66, and that he thought it might be a considerable time, before he would be brought to a second hearing.

Soon after his first answer, therefore, in the year 66, the apostle wrote his second epistle to Timothy, to inform him of what had happened to him since his coming to Rome; namely, that he was closely imprisoned as a malefactor; and that he had spoken for himself in the hearing of his judges. Also he gave him some hints of the crimes which his enemies laid to his charge, and of the answers which he had made to their accusations, and of the principles by which he was emboldened to make these answers. Moreover he told him, that although his judges had not yet condemned him, he had not the smallest hope of escaping, when he should be brought to a second hearing; that his accusers and judges had shewed themselves so enraged against him, before he made his first answer, that when he was brought into the court, neither any of the Roman brethren, nor any of the brethren from the provinces, nor any of his own fellow-labourers, who were then in the city, appeared with him; but all forsook him: That during the trial, his judges shewed such an extreme hatred of the Christians, and of their cause, that all his assistants, except Luke, had fled from the city, fearing that they likewise would be apprehended and put to death: That being thus deserted by his friends and fellow-labourers, and having no hope of escaping, he had a great desire to enjoy Timothy's company and services, during the short time he had to live. He therefore requested him to come to him before winter. Yet

being uncertain whether he should live so long, he gave him in this letter a variety of advices, charges, and encouragements, with the solemnity and affection of a dying parent; because if he should be put to death before Timothy came, the loss would in some measure be made up to him, by the things written in this letter.

These particulars, which are all either expressed or insinuated in the apostle's second epistle to Timothy, shew clearly, that it was written not long before the apostle's death; the time of which may be determined with a good degree of probability, by the following circumstances. The Emperor Nero having set fire to the city on the 10th of July, A. D. 64., to remove the odium of that nefarious action, which was generally imputed to him, he endeavoured to make the public believe it was perpetrated by the Christians, who, at that time, were become the objects of the popular hatred, on account of their religion. For, as if they had been the incendiaries, he caused them to be sought out, and put to death in the most barbarous manner. So Tacitus informs us, Annal. Lib. xv. c. 44., and Suetonius Ner. c. 16. This is what is commonly called the first general persecution of the Christians. Wherefore, as the ancients, with one voice, have reported that the apostle Paul was put to death at Rome by Nero in this persecution, we cannot be much mistaken in supposing that his death happened in the end of the year 66, or in spring 67, in the 13th year of Nero's reign.

Sect. IV. *Shewing that the Facts recorded in the Gospels, and preached by the Apostles, are strongly confirmed by St Paul's second Epistle to Timothy.*

This epistle being written by Paul, to an intimate friend, and companion in the work of the gospel, under the miseries of a jail, and in the near prospect of death; it is natural to think, that if the facts which he had every where preached concerning Christ had been falsehoods, and the gospel scheme of salvation, which he and his brethren apostles had built thereon, were a delusion, he would, at such a time as this,

have made reparation to mankind, for the injury he had done them, in persuading them to believe on Jesus of Nazareth, for whose name so many had already suffered, and were likely to suffer death; and that he would have made this reparation, by acknowledging to Timothy, that the things which he had related concerning the character, miracles, and resurrection of Jesus, were fables; and by ordering him to undeceive the world. Or, if vanity, or a regard to his own fame, or obstinacy in wickedness, or any other cause, prevented him from doing justice to the world and to truth; it might have been expected, that in this private correspondence with so intimate a friend and associate, some expression would by accident have dropped from his pen, betraying the falsehood and wickedness of the cause they were engaged in; or, that some word or circumstance would have escaped him, which might have led to a discovery of the fraud.

Nothing, however, of either kind appears throughout the whole epistle. On the contrary, almost every sentence in it exhibits the most ambiguous proofs of the apostle's strong conviction of the truth of our Lord's pretensions and of all the things he had told concerning him.—For example, he begins his letter with affirming, that by preaching the gospel, he served the God of his forefathers with a pure conscience: and says, he thanked God in his private prayers continually for Timothy's faithfulness in preaching the gospel.—Then ordered him to stir up the spiritual gift which he had conferred on him; and to be courageous in the work he was engaged in, because the effect of that gift was not to fill those who possessed it with fear, but with courage, and love, and self-government; and not to be ashamed of the testimony of the Lord, *nor of me*, said he, *the Lord's prisoner*, but to suffer evil jointly with me for the gospel, of which I am an herald, and for which I suffer such things.—Next, he expressed the highest satisfaction in suffering for Christ, because he knew he was really the Son of God, and would reward him in the end.—And ordered Timothy to guard, by the power of the Holy Ghost which dwelt in him, the good doctrine concerning Christ, which had been committed to him in trust; and to be strong in the honourable office of an Evangelist which was be-

stowed on him; and to deliver all the particulars of the doctrine concerning Christ, which he had heard from the apostle confirmed by many witnesses, to faithful men capable of teaching that doctrine to others, that it might be continued in the world to the end. And more especially to publish and affirm every where, that Jesus Christ, of the seed of David, was raised from the dead, and thereby proved to be the Son of God; for preaching which facts, he himself was now suffering as a malefactor, even unto bonds. But he told him, it was not in the power of the enemies of the gospel to keep it in bonds. Do what they would, they could not hinder it from being preached and believed in the world.—And with respect to himself, he assured Timothy that he suffered imprisonment, and every evil patiently, and with the greatest joy for the gospel, because he knew that if he were put to death with Christ, he would also be raised from the dead with him, and reign with him in the life to come. Whereas, any preacher of the gospel, who, from the love of ease, or the fear of death, either concealed or denied the things concerning the Lord Jesus, him will Christ deny at the day of judgment.—Then charged Timothy to put the teachers at Ephesus in mind of these things; and, in the mean time, to strive to present himself to God, an approved unashamed workman in the gospel.—And being deeply impressed with a sense of the importance of the gospel doctrine to the happiness of the world, the apostle severely condemned two false teachers, whom he mentioned by name, whose corrupt doctrine concerning Christ, he told Timothy was as destructive to the souls of men, as a gangrene is to their bodies.—What stronger proofs can any one desire of the apostle's sincerity in the things which he preached? If he had been carrying on an imposture, would not these wicked teachers, one of whom he had enraged, by delivering him to Satan for blaspheming Christ, have published the imposture to the world?—In the mean time, that Timothy and others might not entertain harsh thoughts of God, for permitting corrupt teachers to arise in his church, he told him, that in the church, as in a great house, there are vessels appointed to a dishonourable use; thereby insinuating that these corrupt teachers, when driven out of the church for their wicked practices, not

being able to make any discoveries to the prejudice of the gospel, or of its ministers, that circumstance, though originating in the vices of these men, and dishonourable to them, was a strong proof of the truth of the gospel, and of the sincerity of its ministers in what they preached.—Next, that Timothy might not follow the corrupt teachers, but strenuously oppose them, the apostle commanded him to flee youthful lusts, and to practise assiduously the duties of piety and morality; and put him in mind, that the servant of the Lord must use no violent nor improper methods with those who oppose themselves; but be gentle to all men, meekly instructing the enemies of the gospel, if by any means God will give them repentance.—And that posterity might have undoubted evidence of the apostle's inspiration, he foretold the state in which the church would be, in after ages, through the base practices of hypocritical teachers; but that a stop would, in due time, be put to their delusions.—Then, conscious of his own faithfulness as an apostle, he appealed to Timothy's perfect knowledge of his doctrine, his manner of life, his purpose in teaching that doctrine, the virtues which he exercised, and the persecutions which he suffered for the gospel; particularly at Antioch, Iconium, and Lystra; but that God delivered him out of them all. So that if Timothy shewed himself equally faithful, he might expect the like deliverances.—And having informed him, that all who adhered to truth, should, in that age, suffer persecution, he charged him, notwithstanding, to continue in the profession of the things which he had learned of him, and had been assured of; knowing from whom he had learned them, and that they were agreeable to the ancient Scriptures, in the knowledge and belief of which he had been educated from his childhood.—Then solemnly charged him in the presence of God, and of the Lord Jesus Christ the judge of the world, to preach all the things he had mentioned, without considering whether the doing thereof was seasonable or unseasonable with respect to himself; because the church was soon to lose the benefit of the apostle's labours, the time of his departure being come. This charge the apostle accompanied with an high expression of joy, on the reflection that he had combated the good combat, had finished the race, had preserved the faith,

and was sure of a crown of righteousness from Christ his master, at the day of judgment.—And to encourage Timothy to follow his example, he informed him, that though no man appeared with him, when he made his first answer, yet the Lord Jesus stood by him, and strengthened him to declare boldly the doctrine concerning the salvation of the Gentiles by faith, which was so offensive to the Jews; and that though he had no hope of deliverance at his next hearing, yet he was sure the Lord Jesus would deliver him from betraying his cause, and from every evil work; and would preserve him safe to his heavenly kingdom: In which persuasion, he directed to Jesus a doxology, which, on other occasions, he ascribed to God the Father.

These strong asseverations of the truth of the things which Paul had all along preached, these earnest charges to Timothy to preach the same things openly and plainly to the world, these high expressions of joy in the sufferings which he had endured for preaching them, and these confident expectations which he expressed, of receiving a full reward in the life to come for all his labours and sufferings, being the apostle's dying words to his intimate friend and companion in the ministry of the gospel, conveyed in a private letter, no person who is a judge of human nature and human actions, can read them, without being impressed with the strongest conviction of the apostle's own thorough persuasion of the things, which, from the time of his conversion, he constantly preached, without the least variation. And seeing the most important of these things were matters of fact, of which, his own senses and experience had informed him; such as the appearing of Jesus to him on the road to Damascus, after his resurrection; his endowing him with supernatural powers; his revealing to him all the particulars of his history, and of the gospel doctrine; his having enabled him, by the power of miracles, to persuade multitudes in many countries to embrace and profess the gospel; I say, the apostle's own persuasion of these facts, clearly and repeatedly displayed in this private letter, is such a proof of their reality, and of the truth of the gospel history, as never will be shaken by all the sophistry of infidels united. —This excellent *writing*, therefore, will be read by the disci-

ples of Christ to the end of the world, with the highest satisfaction. And the impression which it must have on their minds, will often be recollected by them with the greatest effect, for the confirmation of their faith in the gospel, and their consolation under all the evils which their adherence to the gospel may bring upon them.

CHAP. I.

View and Illustration of the Particulars contained in this Chapter.

THE apostle begins this epistle with a delicate praise of Timothy. He told him, that he gave thanks to God, that he had unceasing remembrance of him in his prayers, as a faithful minister of Christ, ver. 3.—And, that recollecting the sensibility and gratitude, which he discovered by the tears of joy which he shed, when the apostle instructed him in the doctrines of the gospel, he had a strong desire to see him once more, now that he was in prison for their common master, ver. 4.—That this desire was increased, when he called to remembrance the unfeigned faith which first dwelt in his grandmother Lois, and then in his mother Eunice, and he was persuaded in him also; also that Timothy was come of a pious race, ver. 5.—The apostle's thanksgiving to God, in his secret prayers, for Timothy's faithfulness as a minister of Christ, I call *delicate praise*, because being bestowed in the presence of God, out of the hearing of the world, it was a praise in which there was neither insincerity nor flattery. The apostle, it is true, mentioned this to Timothy himself, along with the other particulars which were so honourable to him. But he did it in a private letter to him, and with no view, except to stir him up strenuously to exercise the spiritual gifts, which were imparted to him, for the purpose of defending and spreading the gospel, ver. 6.—Moreover, to excite Timothy the more effectually to exercise his spiritual gifts for these ends, the apostle put him in mind, that, together with the spiritual gifts, God communicated to his faithful servants, fortitude, benevolence, and temperance, to enable them to exercise these gifts without fear, and in a prudent manner, for the benefit of mankind, ver. 7.—He, therefore, desired him not to be ashamed of the things he was to preach concerning Christ; namely, that he

OLD TRANSLATION.	GREEK TEXT.
CHAP. I. 1 Paul, an apostle of Jesus Christ by the will of God, according to the promise of life which is in Christ Jesus,	1 Παυλος αποστολος Ιησυ Χριστυ, δια θελημαπος Θευ, κατ' επαγγελιαν ζωης της εν Χριστω Ιησυ,

is the Son of God, and Saviour of the world; neither to be ashamed of him his spiritual father, although a prisoner, for preaching these things; but courageously to suffer evil jointly with him for the gospel, through the assistance of God, ver. 8. —who hath saved both Jews and Gentiles; having called both into his kingdom by the gospel, not on account of their good works, as the Judaizers affirmed concerning their own calling, but merely from God's free grace, bestowed on them through Christ, agreeably to the promise of pardon and salvation made to the first parents of mankind at the fall, long before the Jewish dispensation began, ver. 9.—This promise, the apostle observed, was now published to all, through the appearing of Christ in the flesh; in so much that the Gentiles, by the gospel, had obtained a clear knowledge of the immortality of the soul, and of an eternal state of happiness hereafter for good men of all nations, who, before the gospel was published, had no certain knowledge of these great truths, ver. 10.—Farther, the apostle assured Timothy, that to publish these joyful doctrines, he was himself appointed a *herald*, and an *apostle*, and a *teacher of the Gentiles*, ver. 11.—And that for preaching these doctrines to the Gentiles, and not for any crime, he now suffered the miseries of a jail. Nevertheless he was not ashamed of his imprisonment, because he knew in whom he had believed, that he is the Son of God, and Governor of the world, ver. 12.—He therefore ordered Timothy, to hold fast the form of sound words, in which he had delivered the doctrines of the gospel to him, as well as these doctrines themselves, which had been revealed to him by Christ, ver. 13.—Then mentioned the desertion of the judaizing teachers in Asia, ver. 15.—And spake with the warmest gratitude of the kindness of Onesiphorus, who had gone among the different prisons of Rome seeking him; and when he found him, had ministered to him with the greatest affection, as he had done to him formerly in Ephesus, as Timothy well knew, ver. 16, 17, 18.

NEW TRANSLATION.

CHAP. I. 1 Paul an apostle of Jesus Christ, (see 1 Tim. i. View.) by the will of God, (1. Cor. i. 1. note 1. κατ', 228.) *on account of* the promise of life [1] which IS *by* Christ Jesus,

2 To Timothy, MY *beloved* son: Grace, mer-

COMMENTARY.

CHAP. I. 1 *Paul an apostle of Jesus Christ, by the will of God, on account of* publishing *the promise of* eternal *life, which* being made to believers of all nations in the covenant with Abraham, *is* to be obtained not *by* obeying Moses, but *Christ Jesus.*

2 *To Timothy, my beloved son* in the faith: May *gracious disposi-*

2 To Timothy, *my* dearly beloved son: Grace, mercy, *and* peace, from God the Father, and Christ Jesus our Lord.

3 I thank God, whom I serve from *my* forefathers with pure conscience, that without ceasing I have remembrance of thee in my prayers night and day;

4 Greatly desiring to see thee, being mindful of thy tears, that I may be filled with joy;

5 When I call to remembrance the unfeigned faith that is in thee, which dwelt

2 Τιμοθεῳ αγαπητῳ τεκνῳ, χαρις, ελεος, ειρηνη απο Θεϛ πατρος, και Χριϛϛ Ιησϛ τϛ Κυριϛ ἡμων.

3 Χαριν εχω τῳ Θεῳ, ᾧ λατρευω απο προγονων εν καθαρᾳ συνειδησει, ὡς αδιαλειπτον εχω την περι σϛ μνειαν εν ταις δεησεσι μϛ νυκτος και ἡμερας.

4 Επιποθων σε ιδειν, μεμνημενος σϛ των δακρυων, ἱνα χαρας πληρωθῳ·

5 Ὑπομνησιν λαμβανων της εν σοι ανυποκριτϛ πιϛεως, ἡτις

Ver. 1. *On account of the promise of life which is by Christ Jesus.* The preposition κατα, in this verse, as in Tit. i. 1. denotes the end for which Paul was made an apostle; namely, to publish to Jews and Gentiles the promise of eternal life, which is to be obtained through Christ Jesus. The law of Moses did not promise eternal life to them who obeyed its precepts. It promised nothing but a long and happy life in Canaan. See Rom. x. 5. note. The promise of eternal life was made, first at the fall, and after that more explicitly in the covenant with Abraham. See Titus i. 2. note 1.

Ver. 3.—1. *I give thanks to God, whom,* απο προγονων, *from my forefathers, I serve.* Because the Jews affirmed, that in preaching eternal life to the Gentiles through obedience to Jesus Christ, and not through obedience to the law, the apostle had apostatized from the faith of his forefathers, he said to Timothy, in thus preaching I serve God with a pure conscience, because I preach according to the knowledge of the scriptures which I received from my forefathers, to whom the salvation of the Gentiles through faith was made known in the covenant with Abraham.—Or, the clause may be translated *after my forefathers,* after their example.

2. *With a pure conscience.* By mentioning *a pure conscience,* as maintained by him in his preaching salvation through faith, the apostle obliquely condemned the judaizing teachers as having put away a good conscience, 1 Tim. i. 5, 6., when they preached that salvation could be had only by obeying the law of Moses.

3. *Night and day.* Benson says, the evening and morning are pointed out by nature for our devotions; "for what more reasonable than that in the morning men should commit themselves to "the divine direction; and in the evening gratefully review God's "goodness, and recommend themselves to his care."

cy, AND peace, from God the Father, and *FROM* Christ Jesus our Lord.

3 *I give thanks to* God (whom from MY forefathers I serve[1] with *a* pure conscience,[2]) that I have *unceasing* remembrance of thee in my prayers night and day;[3]

4 *Remembering* thy tears[1] *I greatly desire* to see thee,[2] that I may be filled with joy:

5 *Calling* to remembrance *ALSO* the unfeigned faith *which* IS in thee, which dwelt first in thy grandmother Lois,[1] and *in* thy mother Eunice,

tions, merciful deliverances, and inward peace, be to thee, *from God the Father* of Jews and Gentiles, *and* from *Christ Jesus our* common *Lord.*

3 *I give thanks to God, (whom,* according to the knowledge received *from my forefathers, I serve with a pure conscience,* when I preach to all the promise of life through Christ,) *That I have unceasing remembrance of thee in my prayers evening and morning,* as a faithful minister of Christ.

4 *Remembering thy tears I greatly desire to see thee, that I may be filled with joy* in conversing with thee, and in giving thee my dying charge and blessing.

5 This desire is increased by my *calling to remembrance also the unfeigned faith* in the gospel, which *is in thee* since I instructed thee, *which dwelt first in thy grandmother Lois, and in thy mother Eunice, and*

Ver. 4.—1. *Remembering thy tears.* Lardner thinks these tears were shed by Timothy on the occasion mentioned Acts xx. 37. But there it is said that the Ephesian elders, and not Timothy, wept sore.—Others think the apostle refers to the tears which Timothy shed when he left him in Ephesus to go into Macedonia.—I think the tears spoken of were shed when the apostle first instructed Timothy in the Christian faith. Thereby this pious youth shewed that he was deeply affected with the doctrines of the gospel, and that he felt the warmest gratitude to his spiritual father, while communicating these joyful doctrines to him.

2. *I greatly desire to see thee.* The common translation of verses 3, 4. seems to represent the apostle as greatly desiring to see Timothy, only while he was praying to God. But as that cannot be the apostle's meaning, the verse must be construed, and translated as I have done. See chap. iv. 9. note.

Ver. 5. *Which dwelt first in thy grandmother Lois, &c.* In scripture language, *to dwell*, signifies *to abide permanently*. Here it is insinuated, to the great praise of Timothy's grandmother Lois, that having embraced the Christian faith herself, she persevered in it, and persuaded her daughter Eunice to do the same; and that the

first in thy grandmother Lois, and thy mother Eunice, and I am persuaded that in thee also.

6 Wherefore I put thee in remembrance, that thou stir up the gift of God which is in thee, by the putting on of my hands.

7 For God hath not given us the spirit of fear, but of power, and of love, and of a sound mind.

8 Be not thou, therefore, ashamed of the testimony of our Lord, nor of me his prisoner: but be thou partaker of the afflictions of the gospel, according to the power of God;

ενωκησε πρωτον εν τη μαμμη σε Λωιδι και τη μητρι σε Ευνικη· πεπεισμαι δε ὁτι και εν σοι.

6 Δι' ην αιτιαν αναμιμνησκω σε αναζωπυρειν το χαρισμα τ̃ Θε̃, ὁ εστιν εν σοι δια της επιθεσεως των χειρων μ̃.

7 Ου γαρ εδωκεν ἡμιν ὁ Θεος πνευμα δειλιας, αλλα δυναμεως και αγαπης και σωφρονισμ̃.

8 Μη εν επαισχυνθ̃ς το μαρτυριον τ̃ Κυρι̃ ἡμων, μηδε εμε τον δεσμιον αυτ̃· αλλα συνκακοπαθησον τω ευαγγελιω κατα δυναμιν Θε̃,

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instructions and example of these pious women prepared their son for receiving the gospel when it was preached to him by the apostle.—The pains which these worthy persons took to impress the mind of their son in his childhood with sentiments of piety and virtue, is a fit example for the imitation of all mothers, who if they take the same pains with their children, may hope, that by the blessing of God, their care will be followed with the same happy effects.

Ver. 6. *Stir up the spiritual gift of God.* For the meaning of this exhortation, see 1 Thess. v. 19. note. Timothy was here directed to lay hold on the opportunities, which his station at Ephesus afforded him, for improving his spiritual gifts, by boldly exercising them in confirming and defending the doctrines of the gospel; as is plain from the next verse.

Ver. 7.—1. *And of love.* The ministers of the gospel were not animated with the selfish and bigotted spirit of the Jews and Judaizing teachers, who hated all mankind but those of their own nation and religion, and confined salvation to the disciples of Moses.

2. *And of self-government.* Σωφρονισμ̃. Scapula translates this by the word *castigatio, correction:* Estius, by *moderatio, government.* It comes from σωφρονιζω, *ad sanam mentem reduco;* consequently it signifies a habit of self-government acquired by frequently restraining our passions. See Tit. ii. 12. note 3.

and I am persuaded that IT DWELLETH in thee also.

6 *For which cause* I put thee in *mind to* stir up the *spiritual* gift of God[1] which is in thee *through the imposition* of my hands, (See 1 Tim. iv. 14. note 3.)

7 For God hath not given us *a* spirit of *cowardice*, but of power, and of love,[1] and of *self-government.*[2]

8 *Wherefore*, be not thou ashamed of the testimony[1] of our Lord, nor of me his prisoner: But *do thou jointly suffer evil* FOR the gospel,[2] according to the power (see ver. 7.) of God,

I am persuaded that it dwelleth firmly fixed in thee also, through the instructions of thy pious parents, as well as through my care.

6 *Because I believe thy faith to be unfeigned, I put thee in mind to stir up the spiritual gift of God which thou possessest through the imposition of my hands:* Improve thy gift by boldly exercising it in preaching and defending the doctrines of the gospel, against all false teachers.

7 For *God hath not infused into us a spirit of cowardice* which shrinks at danger, *but of courage*, such as becometh those who possess the gifts of inspiration and miracles, *and of benevolence*, which disposes us to communicate the gospel to all mankind, *and of self-government*, to behave with prudence on every occasion.

8 *Wherefore, be not thou* like many in this city, *ashamed of testifying the things which concern our Lord* Jesus, *neither* be thou ashamed *of me who am a prisoner on his account: But do thou* come *and jointly suffer evil* with me *for the gospel* which I preach to the Gentiles, *according to the power of God* bestowed on thee;

Ver. 8.—1. *The testimony of our Lord.*—This is the genitive of the object, Ess. iv. 24.—The great business of the first preachers of the gospel was, to testify to the world the things concerning the Lord Jesus of which they had been eye-witnesses, or which had been reported to them by the eye-witnesses: Such as, the doctrines which he preached, and the miracles which he wrought in proof of his being the Son of God: his calling himself *Christ the Son of God*, even in presence of the chief priests and elders of the Jews; his condemnation and crucifixion on that account; his resurrection from the dead, whereby he was demonstrated to be the Son of God: his ascension into heaven; his shedding down the Holy Ghost on his disciples; and his promise to return to judge the

9 Who hath saved us, and called *us*, with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began;

9 Τ σωσαντος ἡμας, και καλεσαντος κλησει ἁγια, ϗ κατα τα εργα ἡμων, αλλα κατ' ιδιαν προθεσιν, και χαριν την δοθεισαν ἡμιν εν Χριϛῳ Ιησ προ χρονων αιωνιων·

10 But is now made manifest by the appearing of our Saviour Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel:

10 Φανερωθεισαν δε νυν δια της επιφανειας τ σωτηρος ἡμων Ιησ Χριϛ, καταργησαντος μεν τον θανατον, φωτισαντος δε ζωην και αφθαρσιαν δια τ ευαγγελιϛ·

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world.—That the apostles were to testify these things, appears from our Lord's command, recorded John xv. 27. *And ye shall bear witness because ye have been with me from the beginning.* Acts i. 8., *Ye shall be witnesses unto me both in Jerusalem,* &c. *and to the uttermost parts of the earth.*

2. *But do thou jointly suffer evil for the gospel.* The dative case, in the Greek, is often governed by a preposition understood. Here the preposition understood is επι, *for*, and not συν *with*; because *to suffer evil with the gospel*, would be too bold a figure. The proper meaning of συν, in the compound word συνγκακοπαθησον, is *jointly suffer evil with me, and the other faithful servants of Christ.*

Ver. 9. *And grace which was given us.* This (χαριν) *grace* or *gift*, is that which was given to all mankind after the fall, in the promise that the seed of the woman should bruise the head of the serpent, and which, according to the apostle's account of it, Rom. v. 17. was a promise of deliverance from death by a general resurrection, and of eternal life to all, who at the judgment are found capable of it.

Ver. 10.—1. *By the appearing.* The word επιφανειας, properly signifies, *brightness, splendour;* and by the Greeks was applied to the appearing of a god. See Parkhurst's Dictionary. I think the apostle alludes to Christ's calling himself *the light of the world.* See Tit. ii. 11. note 2.—The manifestation of God's purpose and grace, and the making death ineffectual, and life and immortality clear, were accomplished, not merely by Christ's appearing, but by his appearing and continuing on earth in the flesh, and by his rising from the dead in the body in which he died.

2. *Who hath indeed made death ineffectual.* The word καταργησαντος, signifies, to render a thing inoperative; to deprive it of its power, Rom. iii. 31. note 1.—Christ hath not abolished temporal death to any one, since all without exception die. But he hath de-

9 Who hath saved us, and called us with an holy calling, not (κατα, 228.) *on account of* our works, but *on account of* his own purpose, and grace [1] which was given us *through* Christ Jesus (προ χρονων αιωνιων) before the *times of the ages:* (See Tit. i. 2. note 2.)

10 (Δι, 101.) *And* is now made manifest by the appearing [1] of our Saviour Jesus Christ, who hath *indeed made death ineffectual,* [2] and hath *made* life and immortality *clear* [3] (δια) through the gospel;

9 *Who hath resolved to save us, and* for that purpose hath *called us* into his kingdom, *with an holy calling;* a calling whose object is to make us holy; and hath thus called us, *not on account of our works* as meriting it, *but in accomplishment of his own purpose and gift, which was given us through Christ Jesus* in the covenant made with mankind at the fall, long *before the times of the Mosaic dispensation.*

10 *And* this gift of salvation, *is now made manifest, by the appearing of our Saviour Jesus Christ* in the flesh, *who,* through his own death and resurrection, *hath indeed made death ineffectual, and hath made an immortal life* after death, and the nature of that life, *clear through the gospel,* which assures us that we shall live for ever in the body, after the resurrection.

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prived death of its power to continue mankind in the state of the dead. By submitting to die, he hath procured for all men a resurrection from the dead; and for the righteous, an eternal life in the body after the resurrection. Hence the apostle telleth us, Heb. ii. 14., The Son of God *partook of flesh and blood, that through death,* καταργηση *he might destroy him who had the power of death;* that is, render his malicious contrivances for destroying the human species, ineffectual, agreeably to the promise that the seed of the woman should bruise the head of the serpent.

3. *Hath made life and immortality clear.* This is commonly supposed to be an Hebraism, for *immortal life.* But though I have so explained it in the commentary, perhaps the word αφθαρσιαν, should be translated, not *immortality,* but *incorruption;* in which case the meaning will be, *hath made the life or existence of the soul after death, and the incorruption of the body after the resurrection, clear:* So that the salvation of believers, mentioned ver. 9., includes not only a resurrection from the dead, but an immortal bodily life in heaven.—The word φωτισαντος, which I have translated *made clear,* is explained by Scapula, *lucidum reddo; illumino, illustro; I make a thing* which was formerly dark, *clear* and plain. This is more proper than the common translation, *brought to light.* For the Israelites had an obscure knowledge of the immortality of the

11 Whereunto I am appointed a preacher, and an apostle, and a teacher of the Gentiles.

12 For the which cause I also suffer these things: nevertheless I am not ashamed; for I know whom I have believed, and I am persuaded that he is able to keep that which I have committed unto him against that day.

11 Εις ὁ ετεθην εγω κηρυξ και αποστολος και διδασκαλος εθνων.

12 Δι ἣν αιτιαν και ταυτα πασχω. Αλλ' ουκ επαισχυνομαι· Οιδα γαρ ᾧ πεπιστευκα, και πεπεισμαι ὁτι δυνατος εστι την παραθηκην μου φυλαξαι εις εκεινην την ἡμεραν.

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soul, and of the resurrection of the body, given them in the writings of Moses, as is plain from our Lord's words, Luke xx. 37., and from what is related, 2 Maccab. vii. 9. 14. 23. See Ess. v. sect. 3. Nevertheless, as these things were but obscurely revealed in the ancient oracles, the far more clear discovery of them in the gospel, but especially Christ's express promise to raise the dead, and give eternal life to believers, might with the greatest propriety be called a *making these things clear*.—The heathens also had some confused hopes of the immortality of the soul, and of the resurrection of the body. But, as they had no ground for these hopes, but uncertain tradition and their own wishes, they were much in the dark as to these things. And, therefore, concerning these important subjects, the apostle might justly say, that in former ages they were not made known to the sons of men, as they are now revealed to the holy apostles and prophets, by the Spirit, Eph. iii. 5.

Ver. 12.—1. *For which cause I suffer even such things.* By assigning his preaching salvation to the Gentiles through Christ, without obedience to the law of Moses, as the cause of his second bonds in Rome, he hath insinuated that the unbelieving Jews were active in getting him imprisoned, and tried for his life as a criminal.

2. *I know in whom I have believed.* By appearing to Paul on the road to Damascus, and by bestowing on him the spiritual gifts, Jesus convinced him that that he was risen from the dead, and that he was *Christ the Son of God.* Wherefore, he could say with the greatest confidence, *that he knew in whom he had believed:* He knew that Jesus was no impostor, but the Son of God, the Governor of the world, and the judge of the living and of the dead.

3. *I am persuaded he is able to preserve what is committed in trust to me.* Παραθηκην μου: literally, *my deposite.* This may signify either something which the apostle had deposited, or committed in trust to Christ, to be preserved and restored to him at the last day; or something which Christ had committed in trust to him to be preserved. They who understand the phrase in the first sense, think the apostle speaks of his committing to Christ his bodily life, to be preser-

11 *For which* I am appointed *an herald*, and an apostle, and a teacher of the Gentiles.

12 For *which* cause I suffer *even such* things.[1] Nevertheless I am not ashamed; for I know *in* whom I have believed,[2] and I am persuaded that he is able to *preserve* (την παραθηκην μου) *what is committed in trust*[3] *to me until* that day.

11 *For* proclaiming *which* good news, *I am appointed an herald and an apostle, and* furnished with spiritual gifts to make me *a* successful *teacher of the Gentiles.*

12 *For publishing the promise of eternal life through Jesus Christ* to the Gentiles, *I suffer even such things* as have now befallen me. *Nevertheless I am not ashamed* either of my doctrine or of my sufferings. *For I know in whom I have believed,* that he is the Son of God; *and I am persuaded he is able to defend the doctrine of the gospel which is committed in trust to me,* against infidels and false teachers, *till the end of the world.*

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ved till he should restore it to him at the last day. This doubtless is a good sense of the phrase, being parallel to 1 Pet. iv. 19., *Let those who suffer according to the will of God* παρατιθεσθωσαν τας ψυχας αυτων, *commit in trust their lives to him in well doing, as to a faithful creator:* for certainly it was a great encourrgement to the servants of Christ to suffer death on account of the gospel, to know that he would restore their bodily life to them at the resurrection. Nevertheless, seeing, by saying to Timothy, ver. 14., *The good deposite preserve by the Holy Ghost who dwelleth in us*, the apostle represents the doctrine of the gospel as *a deposite* committed to him and to the other faithful ministers of Christ, to be preserved in purity. (See ver. 14. note 1.) I am of opinion, that παραθηκην μου, in this verse, means *the true doctrine of the gospel* committed in trust to the apostle, and to the faithful men, mentioned 2 Tim. ii. 2.—It is true that in ver. 14. and in 1 Tim. vi. 20., where the same injunction is given, the word used is not παραθηκην, as in this verse, but παραθηκαταθηκην: but these words have the same meaning, being both of them derived from παρατιθημι, which signifies to commit a thing in trust to another to be kept: and it is applied in particular to doctrines: 2 Tim. ii. 2., *What things thou hast heard from me by many witnesses, these* παραθου *commit in trust to faithful men, who shall be fit also to teach others.*—It being the great duty of the ministers of Christ, in that, and in every age, to preserve in purity the doctrines of the gospel committed in trust to them, the apostle, to encourage them, declared here, that notwithstanding the attacks of infidels, and the arts of false teachers, and the endeavours of persecutors to extinguish the Christian religion by putting those to death who preached and professed it, he was persuaded that Christ is able to defend it, and will defend it until the day of his second coming.

13 Hold fast the form of sound words, which thou hast heard of me, in faith and love which is in Christ Jesus.

14 That good thing which was committed unto thee keep by the Holy Ghost, which dwelleth in us.

15 This thou knowest, that all they which are in Asia be turned away from me; of whom are Phygellus and Hermogenes.

13 Ὑποτυπωσιν εχε ὑγιαινοντων λογων, ὡν παρ' εμε ηκουσας, εν πιστει και αγαπη τη εν Χριστῳ Ιησου.

14 Την καλην παρακαταθηκην φυλαξον δια πνευματος ἁγιου του ενοικουντος εν ἡμιν.

15 Οιδας τουτο, ὁτι απεστραφησαν με παντες οἱ εν τη Ασιᾳ· ὡν εστι Φυγελλος και Ἑρμογενης.

Ver. 13.—1. *The form.* Ὑποτυπωσιν, here translated *form*, comes from ὑποτυπωω, which signifies, *to draw a sketch*, or *first draught of a thing*, as painters do when they begin a picture.—Wetstein hath shewed from the Greek writers, that ὑποτυπωσις, denotes *a sketch*, or concise representation of any thing. It signifies also the *likeness* of a thing, especially that which is made by impression. See 1 Tim. i. 16. note 2. The word, therefore, is properly enough translated *form*.

2. *Of wholesome words which thou hast heard from me.* This is an insinuation that the false teachers had proudly and impiously introduced into their discourses, a variety of high-sounding mysterious words and phrases of their own invention, (called *foolish talking*, 1 Tim. i. 6.) on pretence that they expressed the Christian doctrines better than those used by the apostles. This bad practice Timothy was to resist, by adhering closely to the words and phrases in which the apostle had taught him the doctrines of the gospel, and which he terms *wholesome words*, because, being dictated by the Spirit, 1 Cor. ii. 13., they are more fit for expressing the doctrines of Christ, than any words of human invention.—The teachers in modern times, who in explaining the articles of the Christian faith, use phrases different from the scripture phraseology would do well to attend to this apostolical injunction.—If the above interpretation of ὑγιαινοντων λογων, is not admitted, the clause may be thus translated, *The form of wholesome doctrines—hold fast.*

Ver. 14.—1. *The good deposite.* This is the literal translation of την καλην παρακαταθηκην. See 2 Tim. i. 12. note 3.—The Cambridge MS. reads παραθηκην, here.—What the *deposite* was, of which the apostle speaks, see 1 Tim. vi. 20. note 1.—Our translators have added the words *to thee*, which are not in the original; and besides are unnecessary, because the apostle is speaking of a deposite committed in trust to himself as well as to Timothy; as is plain from the last words of the verse: *Guard by the Holy Ghost who dwelleth in us.*—As *the form of wholesome words* mentioned ver. 13. was a

13 The form[1] of *wholesome* words which thou hast heard *from* me,[2] hold fast, *with the* faith and love which *ARE* in Christ Jesus.

14 *The* good *deposite*,[1] *guard* by the Holy Ghost, *who* dwelleth in us.[2]

15 Thou knowest *this*, that all they *who ARE in Asia have turned me off*; of whom are Phygellus and Hermogenes.[2]

13 *The form of wholesome words*, in *which thou hast heard from me* the doctrines of the gospel, *hold fast with that fidelity* to Christ *and* that *love* to those who err, which become a minister of Christ.

14 Also *the good deposite* of the gospel doctrine itself, *guard by* the assistance of *the Holy Ghost who dwelleth in us.*

15 To guard the good deposite among the Ephesians, is the more necessary, because *Thou knowest this, that all the Judaizing teachers who are in Asia, have turned me off*, denying that I am an apostle: *of whom are Phygellus and Hermogenes.*

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part of the deposite, an exhortation to guard them, was extremely necessary before the writings of the apostles and evangelists were published, in which the doctrines of the gospel are expressed in words taught by the Holy Ghost. And now that these inspired writings are in our possession, this exhortation implies, that we ought to preserve them pure without any alteration; and that all the translations which are made of them ought to exhibit as nearly as possible, the very words which were dictated to the inspired writers by the Spirit of God. See 1 Cor. ii. 13. note 1.

2. *The Holy Ghost who dwelleth in us.* The apostle means the gift of discerning spirits which was bestowed by the Holy Ghost on many of the first Christians, to enable them to judge of teachers pretending to inspiration, and of their doctrines.

Ver. 15.—1. *All they who are in Asia have turned me off.* According to the Greek commentators, the apostle is here speaking of the Judaizing teachers, who had followed him from Asia to Rome. But if this were his meaning, ἐν must be translated by the word *from*, which is a very unusual sense of that preposition. I agree with the ancients in thinking the Judaizing teachers, and not the brethren in Asia, are here meant, because it is not to be thought that all the brethren either *from* or *in* Asia, turned Paul off from being their apostle, or teacher, by denying his apostolical commission. Benson conjectures that Onesiphorus informed the apostle of the defection of the Judaizing teachers in the province of Asia; and that the apostle mentioned it as a thing which Timothy, who was on the spot, knew, to stir him up to the greater diligence in guarding the deposite.

2. *Of whom are Phygellus and Hermogenes.* Of these corrupt teachers we know nothing. Only from their being mentioned par-

16 The Lord give mercy unto the house of Onesiphorus; for he oft refreshed me, and was not ashamed of my chain:

17 But when he was in Rome he sought me out very diligently, and found *me*.

18 The Lord grant unto him, that he may find mercy of the Lord in that day: and in how many things he ministered unto me at Ephesus thou knowest very well.

16 Δωη ελεος ὁ Κυριος τω Ονησιφορῳ οικῳ· ὁτι πολλακις με ανεψυξε, και την ἁλυσιν μου ουκ επησχυνθη·

17 Αλλα γενομενος εν Ρωμη, σπουδαιοτερον ἐζητησε με, και εὑρε.

18 Δωη αυτῳ ὁ Κυριος εὑρειν ελεος παρα Κυριου εν εκεινη τη ἡμερᾳ· και ὁσα εν Εφεσῳ διηκονησε, βελτιον συ γινωσκεις.

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ticularly, as having turned off the apostle, it may be presumed that they opposed his doctrine with great virulence, and had spoken calumniously of him. Whether they were authors of any particular sect, is not known. Some fabulous stories are told of them, in the apocraphal books of the sufferings of the apostles, which merit no credit.

Ver. 16. *He often refreshed me;* Ανεψυξε, literally, *He cooled me.* The apostle in this manner expressed the consolation which he received from the friendly visits of Onesiphorus, because the Hebrews represented any great affliction under the idea of a scorching or burning heat. See 1 Pet. iv. 12.—Perhaps the apostle meant likewise that Onesiphorus ministered to his wants at this time in Rome, as he formerly did in Ephesus. See ver. 18.—Offices of kindness done to Paul, especially when in distress, made a deep impression on him, and filled him with gratitude.

Ver. 18. *To find mercy from the Lord.* If *the Lord* in this latter clause does not mean the Lord Jesus, it is a common Hebraism for, *May the Lord grant him mercy.* See Gen. ix. 16. xix. 24., Exod. xxiv. 1, 2.—By praying, first for the family of Onesiphorus, ver. 16., the apostle insinuated that Onesiphorus was at a distance

CHAP. II.

View and Illustration of the Instructions given to Timothy in this Chapter.

BECAUSE the Judaizing teachers in Asia had all cast off Paul as an apostle, and because it would not be in his power after this, to oppose their corrupt doctrines in person,

16 *May* the Lord *grant* mercy *to the family* of Onesiphorus; (see v. 18. note.) for he often refreshed[1] me, and was not ashamed of my chain. (See ver. 8.)

17 But *being* in Rome, he sought me out very diligently, and found ME.

18 *May* the Lord grant *to* him, *to find* mercy (παρὰ) *from* the Lord[1] in that day. And *how* many things he ministered TO ME *in* Ephesus, thou knowest *well*.

16 *May the Lord grant mercy to the family of Onesiphorus. For he* continued his attachment to me, and *often comforted me* in my imprisonment, by his visits and friendly offices, *and was not ashamed of me though chained* as a malefactor.

17 *But being come to Rome,* he *searched for me with great diligence* among the different prisons in the city, *and* at last *found me.*

18 For that good man himself I pray, *May the Lord* reward him for his kindness to me, and *grant to him to find pardon from the Lord* Jesus *in the day* of judgment. *Besides, how many things he supplied to me* while I abode *in Ephesus, thou,* being a witness thereof, *knowest well.*

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from his family. Next, by praying for that good man himself, he intimates that he was not dead.—Blackwall observes, that there is great beauty in the style of this passage. He thinks the interruptions and repetitions found in it, shew the writer's impatience to express his fervent gratitude to Onesiphorus, for whose family he first prays; then suspends the sentence, to repeat his acknowledgements. After that, with renewed fervency and gratitude he prays, *The Lord grant unto him to find mercy from the Lord in that day.* Blackwall adds, among the many parentheses and interruptions of style, to be met with in the most elegant authors, we find few written in a more pathetic and lively manner, or for a more substantial reason.—Concerning the salutation sent to the family of Onesiphorus, chap. iv. 19., from which the Papists infer that Onesiphorus was dead when this epistle was written; and concerning the lawfulness of praying for the dead, which the Papists have founded on the prayer in this 18th verse, taken in connection with that salutation, see chap. iv. 19. note 2.

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he ordered Timothy to be strong in the exercise of his spiritual gifts, and in preaching the unspeakable benefits bestowed on Jews and Gentiles without distinction, through Christ, and not through the law of Moses, ver. 1.—and the things concerning Christ; namely that he is the Son of God; that he died for our sins; that he arose from the dead, ascended into heaven, and now sitteth at the right hand of God, governing

the world; and that he will return to judgment; all which Timothy had heard from the apostle, as facts confirmed by the testimony of many witnesses: These he ordered him to commit to faithful men, capable of inculcating them on others, who, in their turn, should hand them down in like manner; that the knowledge of them might be continued among mankind to the end of the world, ver. 2.

But in regard Timothy, by preaching these things, would expose himself to much persecution, the apostle exhorted him to endure evil, as a good soldier of Jesus Christ, ver. 3.—imitating ordinary soldiers, who hold themselves in constant readiness to march and fight, that they may please their commanders, ver. 4.—Imitating also those who contend in the games, who do not expect to be crowned, unless they observe all the rules of the combat, ver. 5.—and husbandmen, who must labour, before they partake of the fruits of the ground which they cultivate, ver. 6, 7.—Farther, he desired him faithfully to do the work of an evangelist, by frequently calling to remembrance, and preaching, that Jesus Christ of the seed of David, though put to death by the Jews as a deceiver, was raised from the dead, and thereby demonstrated to be the Son of God, according to the apostle's gospel, ver. 8.—for the preaching of which he was now bound in chains as a malefactor, ver. 9.—But he bare his sufferings with joy, for the sake of the Gentiles, elected to be the people of God, that they might obtain salvation through the preaching of the gospel, ver. 10.—And to encourge Timothy, and all the ministers of religion, who should read this letter, to faithfulness in preaching the gospel, and to courage in suffering for it, he set before them this greatest of all motives, That if they suffer death with Christ, they shall also live with him, ver. 11.—Whereas, if through fear of persecution and death they deny him, by concealing or misrepresenting the things concerning him, he will, at the day of judgment, deny that they are his servants, ver. 12.—This Christ had expressly declared, Matt. x. 33., and he certainly will do it: for he cannot deny himself, ver. 13. —All these things the apostle ordered Timothy to represent

OLD TRANSLATION.	GREEK TEXT.
CHAP. II. 1 Thou, therefore, my son, be strong in the grace that is in Christ Jesus.	1 Συ ουν, τεκνον μου, ενδυναμου εν τη χαριτι τη εν Χριστω Ιησου.

Ver. 1. *Be strong in the grace.* *Grace* here may signify the office of an evangelist bestowed on Timothy by the grace of Christ.

to the Judaizing teachers, who perverted the doctrines of the gospel to render them conformable to the prejudices of the unbelieving Jews and Gentiles, hoping thereby to avoid persecution. Also he ordered him earnestly to testify to them, as in the presence of the Lord, not to fight about the meaning of detatched words and sentences in the law, from which nothing could result but the subversion of the hearers, ver. 14.—And with respect to Timothy's own conduct, the apostle ordered him to present himself to God an approved unashamed workman, who rightly divided the word of truth among his hearers, ver. 15.—Then counselled him to shun the profane empty babbling of the Judaizers, in their discourses about the law, because such a method of talking led to more impiety, ver. 16.—and was of an infectious nature, corrupting the mind as a gangrene does the body. And mentioned Hymeneus and Philetus, two bigotted Judaizers, whose vain babbling led to more and more impiety, ver. 17.—For by affirming that the resurrection was accomplished when men believed, they denied the resurrection of the dead, and overturned the faith of some, who had expected a future eternal life in the body, in consequence of their resurrection, ver. 18.--But although these and other ungodly teachers, by opposing the doctrine of the apostles, denied their inspiration and authority, the apostles remained firmly placed, as the foundation on which the church of God is built, ver. 19.—Farther, that Timothy and the faithful at Ephesus, might not entertain wrong thoughts of God, for permitting false teachers in his church, the apostle observed that it is in the church as in a great house, where there are vessels made of different materials, some for an honourable and some for a dishonourable use, ver. 20.—But that if any teacher cleanse himself from false doctrine, and bad practices, he will be in the house of God a vessel sanctified and meet for the master's use, ver. 21.—And that Timothy might be such a teacher, the apostle gave him a variety of directions and advices, respecting his behaviour and method of teaching, ver. 22. —25.

NEW TRANSLATION.	COMMENTARY.
CHAP. II. 1 Thou therefore, my son, be strong in the grace[1] *which is* (ἐν, 167.) *through* Christ Jesus.	CHAP. II. 1 *Because there has been such a general defection among the teachers in Asia, my son, be strong in* preaching *the grace which is* bestowed on mankind *through Christ Jesus.*

[1] For it is used to signify the office of an apostle, Rom. i. 5.—Or, it may signify the spiritual gifts bestowed on Timothy, to fit him for

2 And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also.

3 Thou, therefore, endure hardness, as a good soldier of Jesus Christ.

4 No man that warreth entangleth himself with the

2 Και ἁ ἠκουσας παρ' ἐμοῦ διὰ πολλων μαρτυρων, ταυτα παραθου πιστοις ἀνθρωποις, οιτινες ἱκανοι ἐσονται και ἑτερους διδαξαι.

3 Συ οὐν κακοπαθησον, ὡς καλος στρατιωτης Ιησου Χριστου.

4 Οὐδεις στρατευομενος ἐμπλεκεται ταις του βιου πραγμα-

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his office. In this sense, the exhortation will be the same with that given him, 1 Tim. iv. 14. 2 Tim. i. 6.—Or, *grace* may signify *the gospel* itself, as it does, Tit. ii. 11. And the apostle's meaning may be, that Timothy should strongly set forth the great blessings bestowed on mankind through Christ, as they are revealed in the gospel.

Ver. 2.—1. *What things* (See 1 Tim. vi. 20. note 1.) *thou hast heard from me by many witnesses.* Grotius thinks these *witnesses* are the ancient prophets who foretold our Lord's coming in the flesh; and particularly his death and resurrection. But I rather think the witnesses here spoken of, were the apostles and other eye-witnesses who attended our Lord during his ministry on earth, and saw him alive after his resurrection, to whose testimony St Paul often appealed in the course of his preaching and conversation. See 1 Cor. xv. 5.—8. Heb. ii. 3.—If this is the apostle's meaning, the things which Timothy had heard from him, were those mentioned ver. 8., namely, Christ's decent from David, and his resurrection from the dead: Also the other articles of the gospel, mentioned 1 Tim. vi. 20. note 1., for many of these being matters of fact, their credibility depends on the testimony of those who were eye and ear witnesses of them.—In our Bible, the translation of the clause under consideration is, *heard from me among many witnesses*, meaning, I suppose, that Paul himself was one among many witnesses, from whom Timothy had heard the things concerning Christ above-mentioned. But the translation I have given is more proper.

2. *These παραθου, commit in trust.* For this translation of the Greek word, see 2 Tim. i. 12. *note* 3.—Though Christ promised that the gates of hell should not prevail against his church, means are to be used by his servants for securing it against the power of hell. And therefore St Paul, by inspiration, ordered the ministers of the gospel in every age to instruct a number of capable men, in the true gospel doctrine, who were to preach that doctrine faithfully to others, who, in like manner, were to deliver it in purity to their successors. In obedience to this injunction, a succession of teachers hath been perpetuated in the Christian church, by whose labours the knowledge of the doctrines and precepts of true reli-

2 And *what* things thou hast heard *from* me (διὰ, 113.) *by* many witnesses,[1] *these commit in trust*[2] to faithful men, who shall be *fit also* to teach others.

2 *And what things thou hast heard from me* concerning Christ, confirmed *by many witnesses* who saw and conversed with him, both before and after his resurrection, *these commit in trust to men of approved fidelity, who shall be fit also to teach* them to *others*, that the knowledge of them may be continued in the world to the end.

3 Thou, therefore, endure *evil*, as a good soldier of Jesus Christ. (See 1 Tim. i. 18. note.)

3 *Since thou must maintain the doctrine of Christ, and commit it in purity to others, do thou endure* with constancy the *evils*, attending that service *as a good soldier of Jesus Christ*, that the teachers whom thou appointest may imitate thee.

4 No man *who* warreth entangleth himself

4 *No soldier engages in any of the businesses of this life, that* being con-

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gion having been widely diffused, the morals, especially of the lower classes of mankind, who, till this order of teachers was established, were exceedingly ignorant and profligate, have been greatly mended.—Farther, by placing the evidences of the gospel in a proper light, and by repelling the objections of infidels, the ministers of the gospel have maintained the Christian religion in the world, so that it hath continued and will continue to the end.—The gospel ministry, therefore, being of divine institution, and admirably adapted to the necessities of mankind, he who undertaketh that function from just motives, and who exerciseth it with understanding and diligence, performs a work, most acceptable to Christ, and highly beneficial to the world.

Eusebius, E. H. l. 3. c. 4., speaking of the churches founded by Paul and Peter saith, "But how many, and who, having become "genuine imitators of these," (apostles) "were esteemed fit to "feed the churches founded by them, it is not easy to say; unless "it be such as any one may easily collect from the writings of "Paul."—If in the days of Eusebius the succession of pastors in the churches founded by the apostles was so uncertain, these successions must now be much more uncertain, considering the many ages which have elapsed since Eusebius wrote. Nevertheless, as in his time the authority of the ministry was not called in question, on account of the intrusions of pastors into particular churches without due warrant, so the authority of the ministry can as little be called in question now on that account, in regard it is no where

affairs of *this* life, that he may please him who hath chosen him to be a soldier.

5 And if a man also strive for masteries, *yet* is he not crowned except he strive lawfully.

6 The husbandman that laboureth must be first partaker of the fruits.

7 Consider what I say; and the Lord give thee understanding in all things.

8 Remember that Jesus Christ, of the seed of David, was raised from the dead, according to my gospel:

τειαις, ἱνα τῳ στρατολογησαντι αρεσῃ.

5 Εαν δε και αθλῃ τις, ου στεφανουται εαν μη νομιμως αθλησῃ.

6 Τον κοπιωντα γεωργον δει πρωτον των καρπων μεταλαμβανειν.

7 Νοει ἁ λεγω· δωῃ γαρ σοι ὁ Κυριος συνεσιν εν πασι.

8 Μνημονευε Ιησουν Χριστον εγηγερμενον εκ νεκρων, εκ σπερματος Δαβιδ, κατα το ευαγγελιον μου·

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promised in scripture, that the succession of pastors in the church should be uninterrupted.

Ver. 4. *Entangleth himself with the businesses of this life.* In his note on this passage, Grotius hath shewed, that the legionary soldiers among the Romans, were not suffered to engage in agriculture, merchandise, mechanical employments, or any business which might divert them from their profession. The apostle, by applying the Roman law respecting soldiers to the ministers of the gospel, hath established *a scripture canon*, whereby all who undertake the office of the ministry, are prohibited from following such secular businesses, as engross their attention, and require much time to execute.

Ver. 5.—1. *If one contend in the games.* This is the proper signification of the word αθλη. Hence the combatants were called *athletes.*

2. *Unless he contend according to the laws.* One of the laws of the games was, that the combatants should contend naked. But whether the apostle had that law in view here, and meant to insinuate that the ministers of the gospel, while combating the excellent combat of faith, in those times of persecution, were to divest themselves of the love and of the cares of the world, I will not pretend to say. The preceding verse contains that sentiment.

Ver. 6. *Labour before he partaketh.* The word πρωτον is often used as an adverb, in which sense I have taken it here, and have construed the sentence thus, δει τον γεωργον κοπιωντα πρωτον μεταλαμβανειν των καρπων.

Ver. 8.—1. *Remember Jesus Christ, of the seed of David, raised*

with the *businesses* (τῶ, 71.) of *this* life,[1] that he may please him who hath chosen him to be a soldier.

5 And *also if one* (ἀθλῃ) *contend in the games,*[1] *he is not* crowned *unless he contend according to the laws.*[2]

6 *It becometh the husbandman to labour* (πρῶτον) *before*[1] *he partaketh* of the fruits.

7 Consider what I say; (γαρ, 97.) and *may* the Lord give thee understanding in all things.

8 Remember *Jesus* Christ, of the seed of David, *raised* from the dead,[1] according to my gospel:[2]

stantly ready for action, *he may please him who hath chosen him to be a soldier.* The same rule ought a minister of the gospel to follow, that he may please Christ who hath called him.

5 *And also, if one contend in the* Grecian *games, he is not crowned unless he contend according to the laws* of the combat. As little can thou expect to be rewarded unless thou fulfill thy ministry in the manner prescribed by Christ.

6 *It becometh the husbandman to labour* his field *before he partake of the fruits* of it. How much more oughtest thou to labour in the ministry, before thou are rewarded?

7 *Consider what I say* concerning the necessity of devoting thyself wholly to the ministry, and of enduring evil, *and may the Lord* Jesus *give thee a just discerment in all* religious *matters.*

8 Often *recollect* and preach, That *Jesus Christ really descended from David,* was *raised from the dead,* and thereby demonstrated to be the true Messiah, *according to the gospel which I preach.*

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from the dead. Of the false teachers, some, I suppose, were Greeks, or persons addicted to the Grecian philosophy; others were Jews, who retained many of their ancient prejudices. The Greeks had a great attachment to fables and allegories. This was the case with the Platonists more especially. Of the Jewish false teachers, two are mentioned by name in this chapter, ver. 17., who having denied the reality of Christ's resurrection, considered the doctrine of the resurrection as an allegory, and affirmed that it had already happened. See ver. 17. note. But to preserve himself and others from that error, Timothy was ordered often to recollect, and consequently to preach the resurrection of Jesus Christ the true Messiah from the dead; because being a real resurrection, it was an example and proof and pledge of the resurrection of all the faithful, and of their obtaining the reward of eternal life promised to believers by Christ. See the Illustration prefixed to 1 Cor. xv.—Timothy was

9 Wherein I suffer trouble, as an evil-doer, *even* unto bonds; but the word of God is not bound.

10 Therefore I endure all things for the elect's sakes, that they may also obtain the salvation which is in Christ Jesus, with eternal glory.

11 *It is* a faithful saying, For if we be dead with *him*, we shall also live with *him*:

12 If we suffer, we shall also reign with *him*: if we deny *him*, he also will deny us:

13 If ye believe not, *yet* he abideth faithful; he cannot deny himself.

14 Of these things put *them* in remembrance, char-

9 Εν ᾧ κακοπαθω μεχρι δεσμων, ὡς κακȣργος· αλλ' ὁ λογος τȣ Θεȣ ȣ δεδεται.

10 Δια τουτο παντα ὑπομενω δια τους εκλεκτους, ἱνα και αυτοι σωτηριας τυχωσι της εν Χριςῳ Ιησου, μετα δοξης αιωνιυ.

11 Πιςος ὁ λογος· ει γαρ συναπεθανομεν, και συζησομεν·

12 Ει ὑπομενομεν, και συμβασιλευσομεν· ει αρνουμεθα, κακεινος αρνησεται ἡμας·

13 Ει απιςουμεν, εκεινος πιςος μενει. Αρνησασθαι ἑαυτον ου δυναται.

14 Ταυτα ὑπομιμνησκε, διαμαρτυρομενος ενωπιον του Κυ-

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also to preach that Jesus Christ is of the seed of David, because that circumstance was as necessary as his resurrection, to his being the true Messiah, Isai. xi. 1.

2. *According to my gospel.* Eusebius, E. H. l. 3. c. 4., saith, "it "was reported by some, That the gospel according to Luke was "commonly meant by Paul, when writing as concerning a gospel "of his own, he saith, *according to my gospel.*" This however could not be his meaning in every instance where he useth that expression. For we find it in some of his epistles which were written before Luke's gospel was published. See Rom. ii. 16. xv. 25.

Ver. 9. *But the word of God is not bound.* This short sentence is a beautiful display of the apostle's character. The evils which he was suffering for the gospel, though great, he reckoned as nothing, because of the joy which he felt from his persuasion that the honour of Christ and the happiness of mankind would be promoted by his sufferings; and because he knew that all the opposition which infidels were making to the gospel would not hinder it from being preached and believed. They have bound me in chains, said he, and may put me to death, but the word of God they cannot bind.—Not only the strength of the apostle's reasoning here, but the energy of his expression is admirable.

Ver. 11. *This saying is true, That if we die with him,* &c. Tillotson thought this a noted saying among the first Christians. But

9 (Ενὰ, 164.) *for which* I suffer *evil unto bonds, as a malefactor.* But the word of God is not bound.[1]

10 *For this cause I patiently bear* all things (διὰ, 112.) *on account of the elected,* that *they also* may obtain the salvation which is *by* Christ Jesus with eternal glory.

11 (Ὁ λογος, 71.) *This saying* is *true,* (εἰ γαρ) *That if we die* with HIM,[1] we shall also live with HIM:

12 If we *suffer patiently,* we shall also reign[1] with HIM: If we deny HIM, he also will deny us. (See Mat. x. 33.)

13 (Εἰ, 130. 2.) *Though we be unfaithful, he* abideth faithful. He cannot deny himself.

14 Put THEM in remembrance of these things,

9 *For which* gospel *I suffer evil even to bonds, as a malefactor. But* though my enemies may bind me, *they cannot bind the word of God.* It will spread itself in spite of all opposition.

10 *For this cause I patiently bear all things, on account of the* Gentiles *elected* to be the people of God, (see 1. Pet. i. 1. note 3.) *that they also may obtain the salvation* from sin and death, *which is* procured *by Christ Jesus,* and which will be accompanied *with eternal glory.*

11 Suffering for Christ is not so great a misfortune as the world imagines: For *this affirmation is true, that if we die with Christ,* as martyrs for religion, *we shall also live with him* eternally.

12 *If* like Christ *we suffer* persecution *patiently, we shall also reign with him: But if,* when brought before kings and councils, *we* from fear *deny our relation to him, he will,* at the judgment, *deny* that he knows *us.*

13 *Though we be unfaithful* in denying him, *he abideth faithful* to all his promises and threatenings. *He cannot act contrary to his own essential perfections.*

14 *Put the Ephesians in mind of these great motives, earnestly testify-*

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whether they had it by tradition from Christ, or whether it was in familiar use among the apostles, he could not determine. St Paul introduces several remarkable sayings of his own in this manner, in order to excite attention.—The saying mentioned here, from whomsoever derived, was no doubt of singular use in exciting the Christians of that age to the stedfast profession of their religion.

Ver. 12. *We shall also reign with him.* I do not think there is here any reference to the Millennium, as Benson fancies. In other passages of scripture, the future felicity of the righteous, is represented by their reigning with Christ, Rev. iii. 21.

ging *them* before the Lord that they strive not about words to no profit, *but* to the subverting of the hearers.

15 Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.

16 But shun profane *and* vain babblings; for they will increase unto more ungodliness.

17 And their word will eat as doeth a canker: of whom is Hymeneus and Philetus;

18 Who concerning the truth have erred, saying, That the resurrection is past already; and overthrow the faith of some.

ριου μη λογομαχειν, εις ουδεν χρησιμον, επι καταστροφη των ακουοντων.

15 Σπουδασον σεαυτον δοκιμον παρασησαι τω Θεω εργατην ανεπαισχυντον, ορθοτομουντα τον λογον της αληθειας.

16 Τας δε βεβηλους κενοφωνιας περιισασο· επι πλειον γαρ προκοψουσιν ασεβειας·

17 Και ο λογος αυτων ως γαγγραινα νομην εξει ων εστιν Υμεναιος και Φιλητος,

18 Οιτινες περι την αληθειαν ηστοχησαν, λεγοντες την αναστασιν ηδη γεγονεναι· και, ανατρεπουσι την τινων πιστιν.

Ver. 14. *Not to fight about words.* Bengelius translates μη λογομαχειν, *not to fight with words.* The pernicious effects of those disputes about words are described 1 Tim. vi. 4., *Whereof cometh envy, strife,* &c.—The same bad consequences flow from most religious disputes, as they are commonly managed; so that they tend to nothing but to the subverting of the faith and morals of those who engage keenly in them.—They ought therefore to be carefully avoided, agreeably to the apostle's advice.

Ver. 15. *Who rightly divideth.* Ορθοτομουντα, literally, *who rightly cutteth up the word;* in allusion to the action of the priest who opened and divided the sacrifice: or rather, of one who carves at table, and distributes meat to the guests, according to their ages, and their state of health. In this manner, the apostle himself divided the word to the Corinthians, 1 Cor. iii. 2., *Milk I gave you and not meat, for ye were not then able to bear it.* The Vulgate version paraphrases this very well, *recte tractantem, rightly handling.*

Ver. 17. *Of whom are Hymeneus and Philetus.* The apostle mentions these two by name, as prophane empty babblers, whom the faithful were to resist, because their errors were of the most dangerous nature: as is evident, from the account which the apostle gives of them in the next verse. And because *Hymeneus,* in particular, had spoken disrespectfully of Christ, the apostle found it necessary to deliver him to Satan, 1 Tim. i. 20.—*Philetus* is men-

earnestly testifying TO THEM *in the presence of* the Lord, *not to fight* about words[1] *for nothing useful*, BUT (επι) to the subverting of the hearers.

15 *Strive to present* thyself *to* God, *an approved unashamed* workman *who* rightly *divideth*[1] the word of truth.

16 But profane *empty* babblings (περιστασο, *circumsiste*) *resist*, for they will increase *to* more ungodliness.

17 And their word will eat *as a gangrene:* of whom *are* Hymeneus and Philetus,[1]

18 Who concerning the truth have erred, *affirming*, that the resurrection *hath already happened*,[1] and *overturn* the faith of some.

ing to them in the presence of Christ, and as they shall answer to him, *not to fight about words*, (see 1 Tim. vi. 4. note 2.) as the Judaizers do, *to no manner of use, but to the subverting* of the faith and morals *of the hearers.*

15 *Strive to* behave so as at last thou mayest *present thyself to God, an approved unashamed workman, who* hath *rightly distributed the doctrine of the gospel* to all, according to their need.

16 *But irreligious empty declamations resist, for they* who use such discourses, *will increase to more ungodliness;* they will proceed to deny the most essential articles of the Christian faith.

17 *And their doctrine will eat;* will destroy the souls of men; *as a gangrene* destroys the body. *Of this sort* of ungodly talkers *are Hymeneus and Philetus,*

18 *Who from the true Christian doctrine have wandered, affirming that the resurrection hath already happened; and* by this impious babbling, *have overturned the faith of some* concerning the resurrection of the body, and a future life in the body.

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tioned no where else in scripture.—Perhaps these teachers denied that Jesus Christ came in the flesh, see 1 John iv. 2., consequently denied the reality both of his death and of his resurrection. See Pref. to 1 John sect. 3.

Ver. 18. *Affirming that the resurrection hath already happened.* They affirmed that the only resurrection Christ promised, was a spiritual resurrection from ignorance and error, by believing the gospel: and that that resurrection having already happened, no other is to be expected. See Irenæus, lib. ii. c. 56. This doctrine the Judaizers founded, I suppose, on Christ's words, John v. 24, 25., where doubtless a spiritual resurrection is spoken of. But they overlooked the other parts of his discourse, ver. 28, 29., in which he promised expressly the resurrection of the body.—By explain-

19 Nevertheless the foundation of God standeth sure, having this seal, The Lord knoweth them that are his. And, Let every one that nameth the name of Christ, depart from iniquity.

20 But in a great house there are not only vessels of gold and of silver, but also of wood and of earth; and some

19 Ὁ μεντοι ϛερεος θεμελιος τȣ Θεȣ ἑϛηκεν, εχων την σφραγιδα ταυτην· Σ/νω Κυριος τȣς οντας αὑτȣ· Και, Αποϛητω απο αδικιας πας ὁ ονομαζων το ονομα Χριϛȣ.

20 Εν μεγαλῃ δε οικιᾳ ȣκ εϛι μονον σκευη χρυσα και αργυρα, αλλα και ξυλινα και

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ing the doctrine of the resurrection in a figurative sense, Hymeneus and Philetus endeavoured to recommend the gospel to the Greek philosophers, who considered the resurrection of the body, not only as impossible in itself, but as a thing highly disadvantageous, had it been possible. See Pref. to 1 Cor. sect. 4. These Judaizers, however, carried the matter farther than even the Greek philosophers. For being Sadduces, who held that there is nothing in man but what is material, by denying the resurrection of the body, they denied the future existence of the man.—The heresy of Hymeneus was that which Irenæus ascribes to the Gnostics, lib. 2. c. 37., *Esse resurrectionem a mortuis agnitionem ejus, quæ ab ipsis dicitur veritatis.* This heresy seems afterwards to have been espoused by Marcion, who said, *Non carnis sed animæ resurrectionem esse credendum. We are not to believe the resurrection of the body, but of the soul.* Epiphanius Heres 42.

Ver. 19.—1. *Nevertheless* θεμελιος *the foundation of God standeth firm.* The apostle, speaking of the temple of God, the Christian church, consisting of believers, says, Ephes. ii. 20., *Ye are built upon* τῳ θεμελιῳ *the foundation of the apostles and prophets, Jesus Christ himself being the bottom corner stone.* Wherefore, it is probable, that by *the foundation of God* in this passage, he means *the apostles and prophets*, on whom, as on a foundation, the church is built. And when he told Timothy that *the foundation of God standeth firm*, his meaning is, that the apostles were so firmly placed as the foundation of the church, that they could not be removed by any attempts of those who denied their inspiration and authority.—Because we find this expression, Heb. vi. 1., *Not laying again the foundation of repentance*, &c. Benson, by *the foundation of God*, understands the chief doctrines of the gospel. But I do not see how what follows can be applied to doctrines.

2. *Having this seal.* In common language, *a seal* signifies, not only the seal itself with its inscription, but the figure that is made by the seal, when impressed on some soft substance. *A seal*, in the sense of *a figure with an inscription*, was no unusual thing on a foundation stone, even in ancient times; Zech. iii. 9., *For behold the*

19 (Μεντοι) Nevertheless the foundation of God standeth *firm*,[1] having this seal,[2] *The Lord will make known them who* are his.[3] And, Let every one *who* nameth the name of Christ, depart from iniquity.

19 These false teachers, by denying the doctrine of the apostles, make themselves greater than the apostles. *Nevertheless*, the apostles being *the foundation of God's church* (Eph. ii. 20.) *stand firm* in that honourable place, *having this inscription* as a confirmation of their authority, *The Lord will make known them who are his. And, Let every one who nameth the name of Christ* as his Lord, *depart from wicked teachers*, lest with them he be destroyed.

20 But in a great house there are not only vessels of gold and of silver, but also of wood and of

20 Think it not strange that God permits wicked teachers to be in his church. *In a great house, there are not only vessels of gold and of silver,*

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stone that I have laid before Joshua: upon one stone shall be seven eyes: Behold I will engrave the graving thereof.

3. *The Lord will make known them who are his*, &c. The apostles and prophets, as the foundation stones of the temple of God, the Christian church, have this inscription graven upon them: *The Lord will make known them who are his.* These are nearly the words which Moses spake to Korah and his company, who endeavoured to overturn his authority, Numb. xvi. 5., *The Lord will shew who are his*; which the LXX. have translated as the apostle hath done; εγνω Κυριος τινας αυτου. *The Lord will make known them who are his.* This inscription is said to be written on *the foundation of God*, that is, on the apostles, and is called *a seal*, or confirmation of their authority, in allusion to the common use of seals.—The remaining part of the inscription, *Let every one who nameth the name of Christ depart from iniquity*, is an allusion to the command which Moses gave to the Israelites, Numb. xvi. 26., *Depart from the tents of these wicked men.*—The opposition of the heretical teachers to the apostles, was as real a rebellion against God, as the opposition of Korah and his company to Moses, and was as certainly to be punished. Wherefore, to the safety of the faithful, it was as necessary that they should depart from these heretical teachers, as it was to the safety of the Israelites, that they should depart from the tents of Korah and his accomplices. To shew this, and to make the heretical teachers sensible of the destruction that was coming upon them, the apostle represents a command, similar to that given by Moses to the Israelites, as written on the apostles, the foundation-stones of the church of God: *let every one that nameth the name of*

to honour, and some to dishonour.

21 If a man, therefore, purge himself from these, he shall be a vessel unto honour, sanctified, and meet for the master's use, *and* prepared unto every good work.

22 Flee also youthful lusts: but follow righteousness, faith, charity, peace, with them that call on the Lord out of a pure heart.

23 But foolish and unlearned questions avoid, knowing that they do gender strifes.

24 And the servant of the Lord must not strive; but

οσρακινα· και ὰ μεν εις τιμην, ὰ δε εις ατιμιαν.

21 Εαν ϐν τις εκκαθαρῃ ἑαυτον απο τϐτων, εσαι σκευος εις τιμην, ἡγιασμενον, και ευχρηστον τῳ δεσποτῃ, εις παν εργον αγαθον ἡτοιμασμενον.

22 Τας δε νεωτερικας επιθυμιας φευγε· διωκε δε δικαιοσυνην, πιστιν, αγαπην, ειρηνην μετα των επικαλϐμενων τον Κυριον εκ καθαρας καρδιας.

23 Τας δε μωρας ηαι απαιδευτϐς ζητησεις παραιτε, ειδως ὁτι γεννωσι μαχας.

24 Δϐλον δε Κυριε ϐ δει μαχεσθαι, αλλ' ἡπιον ειναι

Christ depart from iniquity, let them depart from wicked teachers, lest they be involved in their punishment.

Ver. 20.---1. *And of earthen ware.* The word οσρακινα, denotes *vessels of clay*, such as potters make, and which are appropriated to meaner uses, than those made of gold and silver. They are called οσρακινα, because being burnt in the fire, they are hard like shells.

2. *And some to dishonour.* The application of the comparison, begun in this verse, is wanting, as in the comparison Rom. v. 12., and other instances. But the member wanting here may be thus supplied: Just so in the church, which is the house of God, there are teachers of different characters and capacities; and some of them being faithful, are employed in the honourable work of leading men in the path of truth and goodness. But others, being unfaithful, are permitted to follow the dishonourable occupation of seducing them who love error, that the approved may be manifest. See Pref. sect. 4. penult paragr. at the middle.

Ver. 22.---1. *Flee therefore youthful lusts.* The apostle does not mean sensual lusts only, but ambition, pride, love of power, rashness, and obstinacy; vices which some teachers who are free from sensual lusts are at little pains to avoid.---At the time this epistle was written, Timothy being about 38 years of age, was in the season of life, which is most susceptible of ambition, pride, love of power, &c.

2. *But pursue righteousness*, &c. Human nature is so constituted, that what men are accustomed to, becomes pleasant, although at first it be disagreeable. The apostle's advice therefore may be

earthen ware,[1] and some to honour, and some to dishonour.[2]

21 If *then* a man *will cleanse* himself *well* from these *things*, he *will* be a vessel *APPOINTED to* honour, sanctified, and *very profitable* for the master's use, *prepared for* every good work.

22 Flee (ἀε, 106.) *therefore* youthful[1] lusts: But *pursue* righteousness,[2] faith, *love*, *AND* peace with them *who* call on the Lord *from* a pure heart.

23 (Δε) *Moreover*, foolish and *untaught* questions (Tit. iii. 9.) *reject*, knowing that they *beget fightings*.

24 (Δε) And the servant of the Lord must

but also of wood and of earthen ware, and some of these vessels are destined *to an honourable, and some to a dishonourable use.*

21 *If then a teacher will cleanse himself well from these things*, namely, from false doctrine, corrupt affections, and sinful actions, *he will be a vessel appointed to an honourable use* in the church, *consecrated, and very profitable for God's use, who is the master* of the house or church, being *prepared for every good work.*

22 *Flee therefore* those *youthful lusts* which young men placed over others are prone to indulge, and which render them unfit for the master's use. *But pursue righteousness, fidelity, love, and peace*, especially *with them who worship the Lord from a pure heart.*

23 *Moreover*, those *foolish questions* which the Judaizers are so fond of, and *which were never proposed* by the apostles, *reject; knowing that they beget contentions.*

24 *And the servant of Christ must use no violent methods* with those he

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considered as implying, that we should, for the most part, employ ourselves in the exercise of the virtues here mentioned, that we may acquire a relish for them, and not too frequently indulge ourselves even in innocent diversions and entertainments. For, "the "mind may insensibly fall off from the relish of virtuous actions, "and by degrees exchange that pleasure which it takes in the "performance of its duty, for delights of a much more inferior "and unprofitable nature." Spectator, number 447.---The Judaizers seem to have been remarkably deficient in the virtues mentioned by the apostle, being men of immoral lives.

Ver. 24. *And the servant of the Lord must not fight.* In this and the following verse, the apostle seems to have had Christ's example as a teacher in his eye, proposing it as a model to all who are employed in teaching. The virtues here mentioned, our Lord generally exercised in teaching. Yet, on some occasions, he departed from his usual mildness, and with great severity reproved no-

be gentle unto all *men*, apt to teach, patient;

25 In meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth;

26 And *that* they may recover themselves out of the snare of the devil, who are taken captive by him at his will.

ωρος παντας, διδακτικον, ανεξικακον·

25 Εν πραοτητι παιδευοντα τους αντιδιατιθεμενους· μηποτε δω αυτοις ὁ Θεος μετανοιαν εις επιγνωσιν αληθειας·

26 Και ανανηψωσιν εκ της του διαβολου παγιδος, εζωγρημενοι ὑπ' αυτου εις το εκεινου θελημα.

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torious sinners; such as the scribes and pharisees. In the same manner, the prophets and apostles used strong speech in checking obstinate offenders; while those who shewed any candour and honesty in their opposition to the gospel, they instructed with the greatest meekness, agreeably to the canon mentioned, ver. 25.

Ver. 26.—1. *And being*, &c. The translation which I have given of this verse, arises from pointing and construing it in the following manner: Και εξωγρημενοι επ' αυτου εκ της παγιδος του διαβολου, ανανηψωσιν εις το θελημα εκεινου. According to this construction, in which I have followed Benson, all the words of the sentence have their proper signification, particularly the two pronouns: for αυτου the relative, means *the servant of the Lord*, and εκεινου the demonstrative, refers to God, mentioned ver. 15.

2. *Caught alive.* Ζωγρεω, denotes the action of a fisher or hunter who takes his prey alive, in opposition to one who kills it in order to catch it. This sense Benson hath proved by various examples. According to this sense of the word, it is used by the apostle with great propriety. For the purpose of the devil's ensnaring men, being to kill them, the servant of God, who takes the wicked alive out of his snare, saves their life, by giving them an opportunity of escaping and returning to God.

3. *Out of the snare of the devil.* The snare of the devil, out of which the opposers of the gospel are to be taken alive by the servant of the Lord, signifies those prejudices and errors, and habits of sensuality, which hindered both Jews and Gentiles, in the first age, from attending to the evidences of the gospel.

4. *They may awake to do the will of God.* The word ανανηψωσιν properly signifies to awake sober out of a deep sleep occasioned by drunkenness. In this passage, wicked men are represented as asleep, or deprived of the use of their faculties through the intoxication of sensuality. During this sleep of their reason, they are caught in the toils of error by the devil. But being laid hold on by the servant of the Lord, they are taken alive out of that snare,

not *fight*[1] but be gentle *towards* all men, *fit* to teach, (see 1 Tim. iii. 2.) *patiently bearing evil:*

25 In meekness instructing those *who set themselves in opposition;* (μηποτε) if, *by any means,* God will give them repentance (εις) to the *acknowledgment of truth.*

26 *And being*[1] *caught alive*[2] *by him out of the snare*[3] *of the devil, they may awake* (εις) *to* DO *the will of God.*[4]

instructs, *but* must *be gentle towards all men, shewing* an example of the meekness which he recommends: He must also be *able and desirous to teach, patiently bearing every kind of ill treatment.*

25 Having the command of his own temper, he must *In meekness instruct those who set themselves in opposition* to the doctrines of the *gospel, if by any means, God will give them a sense of their errors,* so as to bring them *to the acknowledgment of truth.*

26 *And being caught alive by the servant of the Lord, out of the toils of the devil,* in which they were sleeping through the intoxication of sin, *they may awake* from that intoxication, *to do the will of God* by believing and obeying the gospel.

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by his representing to them, the danger of their state, and are at length roused to do the will of God.—If to this construction and translation of this passage given above, it be objected, that εζωγρημενοι εκ παγιδος, is an uncommon phrase, I answer with Benson, it is not more uncommon, than αναγεψωσι εκ παγιδος, the phrase admitted by our translators.

CHAP. III.

View and Illustration of the Prediction concerning the Apostasy, and of the other Matters contained in this Chapter.

THE apostle, in the end of the preceding chapter, having informed Timothy, that for wise reasons false teachers were suffered to arise, he in the beginning of this chapter foretold, that in future times, through the pernicious influence of the corrupt doctrines propagated by false teachers, many in the Christian church, and among the rest the false teachers themselves, would become so wicked, that it would be dangerous to the faithful to live among them, ver. 1.—Men would be unmeasurably selfish, scandalously covetous of money, boasters of being high in favour with God, insolent on that account, blasphamers of God by the injurious representations which they would give of his character and will, disobedient to parents, ungrateful to benefactors, unholy in their dispositions, ver. 2.—without the affections natural to mankind, avowed covenant-breakers, slanderers of those who maintained the truth, immoderately addicted to venereal pleasures, furious against those who oppose their corrupt practices, having no love to good men, ver. 3.—betrayers of trusts, headstrong in their errors, swollen with pride, and lovers of pleasures more than lovers of God, ver. 4.—And to shew, that in this description the teachers of religion were comprehended, the apostle added, that the persons of whom he spake, in order to conceal their enormous wickedness, would make loud pretensions to superior sanctity; they were to have the outward appearance of godliness, but in practice they would deny its power. And because some teachers of this character were then beginning to shew themselves, the apostle ordered Timothy to avoid them, ver. 5.—Of this sort, he told him, those teachers were, who, on pretence of instructing the female part of families, introduced themselves into houses, and led captive silly women laden with sins, by assuming the direction of their conscience, ver. 6.—And who detaind them in bondage, by keeping them always learning, and never leading them to the knowledge of the truth, ver. 7.

This part of the chapter is generally, and I think justly considered as a prediction of the apostasy from the true faith and practice of the gospel which early began to take place in the Christian church, but which was not carried to its height, till the Roman empire in the west was overturned by the incursions of the barbarous northern nations.—Of that apostasy St

Paul had prophecied twice before; namely, 2 Thess. ii. 3.—12. and 1 Tim. iv. 1.—5. In the first of these passages, the blasphemous claims of the corrupters of Christianity in later ages, their feigned miracles, and other base arts by which they were to establish their usurped authority in the church, are described. In the second passage, the impious doctrines and superstitious practices which by virtue of that authority they were to introduce, are particularly set forth. But in this epistle, the influence of the ungodly doctrines and superstitious practices of the promoters of the apostasy, in corrupting the morals both of the teachers and of the people, are foretold.—These three prophecies taken together, exhibit such a striking portrait of the characters, pretensions, and practices of the promoters of the apostasy, that no intelligent reader, who is acquainted with the history of the church, can doubt that the erroneous doctrines and superstitious practices which were early introduced, and which, under mistaken notions of sanctity, were supported by persons of the greatest reputation, are in these prophecies foretold to end in that monstrous fabric of spiritual tyranny which the bishops of Rome, assisted by their clergy, erected; and in that universal corruption of manners which it occasioned. As little can he doubt that the predictions of these evils recorded in scripture, were designed by the Spirit of God to convince the faithful in after times who were to be witnesses of the apostasy, that it had happened by the permission of God, who often makes the wickedness of men instrumental in accomplishing his greatest purposes.

Lest, however, the knowledge of that great and universal corruption which was to take place in the church, might have led Timothy and the brethren at Ephesus to fear, that the church would never recover from such a sad state, the apostle observed, that the opposition of the authors and promoters of the apostasy, to the truth, was of the same nature, and would end in the same manner, as the opposition of Pharaoh's magicians to Moses. For as Jannes and Jambres resisted him by false miracles, so the promoters of the apostasy being men ocrrupted in mind, would resist the true doctrines of the gospel by feigned miracles and other base arts, ver. 8.—But they would not be permitted to go on in their deceits longer than the time determined. Their wicked practices would at length be made plain to the deluded themselves, as the wicked practices of Pharaoh's magicians were made plain both to the Israelites and to the Egyptians, ver. 9.—Then to shew what he had done for repressing error and wickedness in the world, the apostle appealed to Timothy's knowledge of his doctrine, manner of life, purpose in preaching, faith, long-suffering,

love, patience, persecutions in various places, and deliverances. Wherefore, Timothy having been taught the true doctrines of the gospel by the apostle, and being animated by his example to encounter danger, he was both qualified to detect and strengthened to oppose error, ver. 10, 11.—Besides, he was to consider that all the faithful servants of Christ in the first age, were appointed to suffer persecution, ver. 12.—Whereas evil men and false teachers, instead of suffering for the truth, will give up every article thereof, and become more and more corrupt; seducing not only others, but themselves also, through their immoderate love of gain, ver. 13.—In short, the apostle ordered Timothy to maintain with firmness, the doctrine he

OLD TRANSLATION.

CHAP. III. 1 This know also, that in the last days perilous times shall come:

2 For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy,

3 Without natural affection, truce-breakers, false

GREEK TEXT.

1 Τουτο δε γινωσκε, ὁτι εν εσχαταις ἡμεραις ενεσονται καιροι χαλεποι.

2 Εσονται γαρ οἱ ανθρωποι φιλαυτοι, φιλαργυροι, αλαζονες, ὑπερηφανοι, βλασφημοι, γονευσιν απειθεις, αχαριστοι, ανοσιοι,

3 Ασοργοι, ασπονδοι, διαβο-

Ver. 1. *In latter days.* The phrase εσχαταις ἡμεραις is the same with Gen. xlix. 1., εσχατων ἡμερων, which signifies *future days*, or *time*, without marking whether these days were far off or near at hand. And therefore it does not signify *the last days* of the world, as in our English Bibles, but *future times* in general, being of the same import with ὑστεροις χρονοις *latter times*, 1 Tim. iv. 1., where also the apostasy is foretold.

Ver. 2.—1. *For men will be.* The word *men* includes both teachers and people. The apostle seems to have had the teachers principally in his eye here; as is plain, from ver. 6., where he represents them as *going into houses, and leading captive silly women:* and ver. 8., where he likens them to *Jannes* and *Jambres*, on account of their resisting the truth, by the false miracles which they pretended to work.

2. *Self-lovers.* The extreme selfishness of the teachers of religion in future times, the apostle mentioned first of all in this prophecy, because their other vices were to originate from, and terminate in selfishness.—The vices mentioned in this and the two following verses, have always existed in the world. But being spoken of here as characteristical of the latter days, it implieth, that besides being common in the latter days, they would be open-

had learned from him, knowing that he had learned it from an apostle of Christ, ver. 14.—and the rather that from his childhood he had been brought up in the knowledge of the Jewish scriptures, which, by leading him to believe on Christ, were able to make him wise to salvation, ver. 15.—For these scriptures being given by the inspiration of God, they are in all respects agreeable to the gospel revelation, and may be used profitably by Christian ministers, in teaching, correcting, and instructing their people in righteousness, ver. 16.—Properly understood, therefore, the Jewish scriptures are of great use in fitting the Christian preacher for every part of his duty, ver. 17.

NEW TRANSLATION.

CHAP. III. 1 (Τουτο δε, 104.) This also know, that in *latter* days[1] perilous times *will* come.

2 For men[1] *will be self-lovers,* [2] *money-lovers,* [3] boasters, proud, blasphemers, disobedient to parents,[4] *ungrateful,* unholy.

3 Without natural affection,[1] *covenant break-*

COMMENTARY.

CHAP. III. 1 Besides what I formerly told thee concerning the apostasy, 1 Eph. iv. 1., *This also know, that in the latter days,* through the extreme wickedness, both of the teachers and of the people, *times dangerous* to live in *will come.*

2 *For men will be selfish, covetous of money, boasters* of their being in favour with God, and *proud* on that account, *blasphemers* of God, by the injurious representation which they give of him, *disobedient to parents, ungrateful* to benefactors, *unholy.*

3 *Without natural affection,* avowed *covenant-breakers, slanderers of*

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ly avowed and defended.---Accordingly, it is well known, that in the dark ages, the clergy defended all the enormities mentioned by the apostle, encouraged the people by their false doctrine to commit them, and went before them in the practice of these enormities.

3. *Money lovers.* The Romish clergy have carried their love of money to such an height, that they pretend to sell heaven for money, even to the wickedest of men, under the name of *indulgences.*

4. *Disobedient to parents.* In the language of the Hebrews, *parents* signified superiors of every denomination. The disobedience of the Romish clergy to princes and magistrates, and even their dethroning princes, is well known. It may also signify, their encouraging children to become monks and nuns, contrary to the will of their parents.

accusers, incontinent, fierce, despisers of those that are good,

4 Traitors, heady, high-minded, lovers of pleasures more than lovers of God;

5 Having a form of godliness, but denying the power thereof: from such turn away.

6 For of this sort are they which creep into houses, and lead captive silly women laden with sins, led away with diverse lusts;

λοι, ακρατεις, ανημεροι, αφιλαγαθοι,

4 Προδοται, προπετεις, τετυφωμενοι, φιληδονοι μαλλον η φιλοθεοι·

5 Εχοντες μορφωσιν ευσεβειας, την δε δυναμιν αυτης ηρνημενοι· και τουτους αποτρεπου.

6 Εκ τουτων γαρ εισιν οι ενδυνοντες εις τας οικιας, και αιχμαλωτευοντες τα γυναικαρια σεσωρευμενα αμαρτιαις, αγομενα επιθυμιαις ποικιλαις·

Ver. 3.—1. *Without natural affection.* The Romish clergy being forbidden to marry, can have neither wives nor children openly: So are without the affections natural to mankind: At least they dare not avow their having these affections.—It may likewise be meant of the laity who were to shut up their female children in nunneries, on pretence of superior sanctity; but in reality from interested motives.

2. *Covenant-breakers.* The Roman Catholic clergy have been remarkable covenant-breakers. For not long ago, they professedly held it as a principle of religion, that no faith is to be kept with heretics; and set subjects free from their oaths of allegiance to their princes.—Or, ασπονδοι may signify, persons who being offended will enter into no treaty of reconciliation: So it may be translated *implacable*, as in Rom. i. 31.

3. *Slanderers.* The authors and abettors of the apostasy, will impute all manner of crimes to those who resist their corruptions. How exactly this hath been fulfilled in the Romish clergy, all who are acquainted with their history know well.

Ver. 4.—1. *Betrayers.* Προδοται. If this word is translated *traitors*, as in our Bible, it may signify, that they would deliver up their nearest relations to death, who opposed their corruptions. See Mark xiii. 12.

2. *Lovers of pleasures more than lovers of God.* It is observable that this description begins with mentioning extreme selfishness as the root, and concludes with the excessive love of sensual pleasure as the end, of all the corruptions that were to prevail in latter times. Hence we may learn, what a pernicious thing the excessive love of sensual pleasure is. It hath been the source of those monstruos perversions of religion, which took place among Christians in the dark ages. And governed by it, many in every age destroy their

ers,[2] *slanderers,*[3] incontinent, fierce, *without any love to good men,*

4 *Betrayers,*[1] *headstrong, puffed up,* (see 1 Tim. iii. 6. note 2.) lovers of pleasures, more than lovers of God:[2]

5 Having a form of godliness, but denying the power *of it.* (Και, 204.) *Now* from *these* turn away.[1]

6 (Εκ τουτων γαρ, 94.) Of these *indeed they* are *who go* into houses[1] and lead captive silly women laden with sins, led away[2] *by* divers lusts;

those who oppose their corruptions, immoderately *addicted to venereal pleasures, fierce* against their opposers, *without any love to good men* who maintain the truth,

4 *Betrayers* of trust, *headstrong* in whatever they undertake, *swollen* with pride, so that they will hearken to no advice, *lovers of* sensual *pleasures more than lovers of God.*

5 These wicked teachers, in order to deceive their disciples the more effectually, will *have an appearance of godliness,* by their care in performing the external duties of religion, *but they will* be utterly void of real piety. *Now* these turn away.

6 *Of these* teachers *indeed they are, who go into houses,* and having the appearance of godliness, *take the direction of* the consciences and purses of *ignorant women,* who being *laden with sins,* and *led away by divers lusts,* gladly embrace doctrines which reconcile the practice of sin with the hope of salvation.

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health, their fortune, their reputation, the comfort of their families, and every thing valuable in life, for the sake of gratifying their appetites.

Ver. 5. *From these turn away.* Some think the phrase τουτους αποτρεπου, may be translated *these turn away:* turn out of the church, all teachers who have any resemblance to the persons I have mentioned. They are introducing the corruptions, which, in after times, their successors will carry to the height I have described.

Ver. 6.—1. *Of these, indeed they are, who go into houses, and lead captive silly women, &c.* This, with the two subsequent verses, is thought by some a prophetical description of the practices of the Romish monks and friars in the dark ages, who by hypocritical pretensions to extraordinary sanctity, and by auricular confession and other wicked arts, deluded and corrupted their female votaries. But practices similar to these began very early in the church, and by a gradual progress, were at length, under the Romish hierarchy, formed into a regular system of deceit. We may therefore suppose, that as in the prophecies which foretel the political state of the world, so in the prophecies concerning the apostasy in which its religious state is represented, the general course of things,

7 Ever learning, and never able to come to the knowledge of the truth.

8 Now, as Jannes and Jambres withstood Moses, so do these also resist the truth: men of corrupt minds, reprobate concerning the faith.

9 But they shall proceed no further: for their folly shall be manifest unto all *men*, as theirs also was.

7 Παντοτε μανθανοντα, και μηδεποτε εις επιγνωσιν αληθειας ελθειν δυναμενα.

8 Ὁν τροπον δε Ιαννης και Ιαμβρης αντεστησαν Μωυσει, ὁτως και ὁτοι ανθιστανται τη αληθεια, ανθρωποι κατεφθαρμενοι τον νουν, αδοκιμοι περι την πιστιν.

9 Αλλ' ου προκοψουσιν επι πλειον· ἡ γαρ ανοια αυτων εκδηλος εσαι πασιν, ὡς και ἡ εκεινων εγενετο.

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through a succession of ages, is foretold, rather than the state of things in any particular age. This I think will be allowed, when it is considered, that not the rise only, but the progress and downfal of the apostasy is foretold in these prophecies. So that their subject being a series of things, which were to happen throughout a long course of years, and which were gradually to produce a widely extended and confirmed state of corruption in the church, there is no reason for limiting their fulfilment to any particular period.

2. *Led away by divers lusts.* The word αγομενα, *led away*, being properly applied to beasts who are led in halters whithersoever their owners please, it signifies that these women were slaves to their lusts.

Ver. 8.—1. *Jannes and Jambres.* It is generally believed that these were Pharaoh's chief magicians, whose names, though not recorded by Moses, being handed down by tradition, are preserved in Jonathan's Chaldee paraphrase on Exod. vii. 11. and on Numb. xxii. 22. In the latter passage, these two magicians are absurdly said to have been Balaam's servants.—Jannes and Jambres are mentioned likewise by Numenius the Pythagorean, as Origen informs us, Cont. Cels. Lib. 4. p. 198, 199. Spencer's edit.

2. *Resisted Moses.* We are told, Exod. vii. 11. 22. that Pharaoh's magicians imitated three of Moses' miracles, *by their inchantments*, incantationibus; that is, by repeating a form of words known only to themselves, in which they invoked certain demons, and, as they fancied, constrained them to do the thing desired. By thus pretending to work miracles equal to those of Moses, they resisted him in his attempt to persuade Pharaoh to let the Israelites go.

3. *So these also resist the truth.* Resist the truth in the manner Jannes and Jambres resisted Moses; namely, by false miracles. In the early ages the heretical teachers were much addicted to the

7 *Always* learning,[1] *but* never able to come to the knowledge *of truth.*

8 (Δε) Now *in the manner that* Jannes and Jambres[1] *resisted* Moses,[2] *so these* also resist[3] the truth; Men *wholly corrupted* IN *mind, undiscerning,*[4] concerning the faith.

9 *However*, they shall *not proceed* farther.[1] For their *foolishness*[2] shall be *very plain to all*, as theirs also was[3].

7 These are devoted to the false teachers, on pretence of *always learning; but* they are *never able to come to the knowledge of truth*, because their teachers industriously hide it from them.

8 *Now, in the manner that Jannes and Jambres resisted Moses, so* by false miracles (ver. 13.) *these* teachers *also*, contrary to their conscience, will *resist the truth*; being *men wholly corrupted in mind*, and *utterly incapable of discerning the* true *faith* of the gospel.

9 *However*, after deluding mankind for a while, *they shall not proceed farther. For their imposture shall be* made *very plain to all; as the imposture of Pharoah's magicians also was* to the Israelites, and even to the Egyptians themselves.

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study of magic. Clem. Alexand. Strom. lib. v. p. 104. tells us, that some of the *Gnostics* pretended to have the secret books of Zoroaster. We know likewise that, in later times, the monks and friars were great pretenders to miracles. Hence they are called, ver. 13. γοητες, *magicians.* The apostle, therefore, in prophesying of the heretical teachers, who were to arise in the church in after times, with great propriety compared them, both in their character and punishment, to Pharaoh's magicians.

4. *Undiscerning concerning the faith.* As Rom. i. 28., Αδοκιμον νους, signifies a mind incapable of distinguishing right from wrong, Αδοκιμοι, in this passage may signify persons incapable of distinguishing truth from falsehood; consequently incapable of discerning the true doctrines of the gospel.

Ver. 9.—1. *However, they shall not proceed farther.* How exactly the whole of this prophecy hath been fulfilled, they know who are acquainted with the history of the ancient heretics, and of the Romish church, and of the Reformation.

2. *For their foolishness shall be very plain to all.* Αφροσια: Their want of understanding. The apostle might justly call the errors of the authors of the apostasy, and the base arts by which they established their authority, *foolishness*, because, though they thought themselves superlatively wise, in the methods which they devised for obtaining power and wealth, their doctrines and practices were as void of reason, as are the imaginations and actions of fools.—Or, *foolishness* here may signify *imposture.*

10 But thou hast fully known my doctrine, manner of life, purpose, faith, long-suffering, charity, patience,

11 Persecutions, afflictions, which came unto me at Antioch, at Iconium, at Lystra; what persecutions I endured: but out of *them* all the Lord delivered me.

12 Yea, and all that will live godly in Christ Jesus shall suffer persecution.

13 But evil men and seducers shall wax worse and worse, deceiving, and being deceived.

14 But continue thou in the things which thou hast learned, and hast been assurred of, knowing of whom thou hast learned *them;*

10 Συ δε παρηκολουθηκας μου τη διδασκαλια, τη αγωγη, τη προθεσει, τη πιστει, τη μακροθυμια, τη αγαπη, τη υπομονη,

11 Τοις διωγμοις, τοις παθημασιν, οια μοι εγενετο εν Αντιοχεια, εν Ικονιω, εν Λυστροις· οιους διωγμους υπηνεγκα, και εκ παντων με ερρυσατο ὁ Κυριος.

12 Και παντες δε οἱ θελοντες ευσεβως ζην εν Χριστω Ιησου, διωχθησονται·

13 Πονηροι δε ανθρωποι και γοητες προκοψουσιν επι το χειρον, πλανωντες και πλανωμενοι.

14 Συ δε μενε εν οἱς εμαθες και επιστωθης, ειδως παρα τινος εμαθες·

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3. *As theirs also was.* The vile arts by which the corruptors of Christianity established their errors being discovered, their folly and wickedness shall be very plain to the people, even as the folly and wickedness of Pharaoh's magicians was made plain to the Israelites, by the stop which God put to their enchantments. And thus the truth being set in a more clear light, the wisdom and righteousness of God in permitting these corruptions to take place for a while, will be demonstrated.

Ver. 10. *Hast fully known.* The word παρακολουθειν is applied to one who follows another in walking, so as to keep pace with him. Metaphorically it signifies, to attain the complete knowledge of a thing. In this sense it is used, Luke i. 3.

Ver. 11. *In Lystra.* Timothy being a native of Lystra, and the apostle's disciple and companion, when the apostle was stoned in that city, and dragged out of the street as one dead, he may, as Benson supposes, have been present on that occasion, and may have been one of those who stood round him when he revived, Acts xiv. 20.

Ver. 13. *But wicked men and sorcerers.* Γοητες. This word properly denotes, *sorcerers, enchanters, magicians,* who deceiving the vulgar by false miracles, make them believe what they please.—The

10 But thou hast fully known [1] my doctrine, manner of life, purpose, faith, *meekness*, love, patience,

10 *But*, what I have done for detecting and opposing deceivers, *thou* knowest, who *hast fully known my doctrine, manner of life, purpose* in preaching, *fortitude* in danger, *meekness* under provocation, *love* to mankind, *patience* under sufferings,

11 Persecutions, *sufferings, such as befel me in* Antioch, *in* Iconium, *in* Lystra:[1] *such* persecutions I endured; but out of THEM all the Lord delivered me.

11 *Persecutions* and *sufferings, such as befel me in Antioch,* (Acts xiii. 50.) *in Iconium,* (Acts xiv. 2. 5, 6.) *in Lystra,* where I was stoned and left as dead: (Acts xiv. 19, 20.) *Such persecutions I endured; but out of them all the Lord* Jesus *delivered me.*

12 (Και παντες δε, 107.) *And all indeed who wish to live* godly in Christ Jesus, *shall be persecuted.*

12 I do not complain of my sufferings, as if I was the only persecuted servant of Christ. *All indeed who wish to live godly in the Christian church, shall be persecuted* in this age.

13 (Πονηροι δε, 103.) *Now wicked* men and (γοητες) *sorcerers,*[1] *will* wax worse and worse, deceiving, and being deceived.

13 *Now* the *wicked teachers and sorcerers,* of whom I speak, who by false miracles seduce the people, *will for a while wax worse and worse, deceiving* others, *and being deceived* themselves, till they are stopped, ver. 9.

14 But continue thou in the things which thou hast learned, and *WITH WHICH thou hast been intrusted,*[1] knowing from whom thou hast learned THEM:

14 *But* instead of acting like these wicked teachers, *continue thou* in the belief of *the things which thou hast learned, and with which thou hast been intrusted, knowing from whom thou hast learned them:* even from me an inspired apostle:

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apostles gave to the false teachers, who introduced and continued the apostasy, the name of *sorcerers*, with great propriety, and termed their vile arts, *sorceries*, Rev. xviii. 23., because they were to resist the truth in the very manner Pharaoh's magicians resisted Moses. For, as St Paul told the Thessalonians, 2 Epist. ii. 9. their *coming* was to be *after the inworking of Satan, with all power, and signs, and miracles of falsehood,* 10. *and with all the deceit of unrighteousness.*—In ver. 9. the apostle had foretold that a stop would be

15 And that from a child thou hast known the holy Scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus.

16 All scripture *is* given by inspiration of God, and *is* profitable for doctrine, for reproof, for correction, for instruction in righteousness:

17 That the man of God may be perfect, thoroughly

15 Και ότι απο βρεφος τα ειρα γραμματα οιδας, τα δυναμενα σε σοφισαι εις σωτηριαν, δια πιστεως της εν Χριστω Ιησυ.

16 Πασα γραφη θεοπνευστος, και ωφελιμος προς διδασκαλιαν, προς ελεγχον, προς επανορθωσιν, προς παιδειαν την εν δικαιοσυνη.

17 Ινα αρτιος η ὁ τυ Θυ

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put to their delusions. Here he foretels that they themselves would not be reclaimed.

Ver. 14. *Thou hast been intrusted.* That this is the true translation of the word επιστωθης, appears from Gal. ii. 7., *When they saw,* ότι πεπιστευμαι, *that I was intrusted with the gospel of the uncircumcision.*—1 Tim. i. 11. *The gospel of the blessed God, with which* επιστευθην, *I am intrusted.*

Ver. 15. *Hast known the sacred Scriptures.* The apostle calls the writings of the Old Testament *sacred,* because of their divine inspiration, mentioned ver. 16.—Timothy's mother and grandmother being Jewish women of great piety, had trained him up from his childhood in the knowledge and belief of the writings of Moses and the prophets. And their care in thus instructing him, being commended by the apostle, it shews us that little children ought to be made acquainted with the scriptures as early as possible; and that they may derive much benefit, even from that imperfect knowledge of the scriptures and of the principles of religion, which they are capable of attaining in their tenderest years. See 2 Tim. i. 5. note.

Ver. 16.—1. *The whole scripture.* Here, as the critics observe, πασα is put for ὁλη.—The word *scripture* without any epithet, is used to denote the writings of Moses and the Prophets, Mat. xxii. 29., John v. 39. x. 35. But in the commentary I have added the epithet *sacred* from verse 15, to shew the unlearned reader, that the apostle is speaking of those writings only which the Jews esteemed of divine authority.

2. *Is divinely inspired.* Grotius translates this, *all divinely inspired scripture, is even profitable;* or, *is certainly profitable,* &c. But his translation, though framed to comprehend the writings of the evangelists and apostles, is rather forced; because the discourse is concerning the Jewish scriptures only. It is however abundantly just as a translation of the Greek text.

3. *And is profitable for teaching.* Διδασκαλιαν, signifies the *act,* or *office of teaching,* Rom. xii. 7. 1 Tim. iv. 13. v. 17. Tit. i. 9. ii. 7.

4. *For confutation.* The word ελεγχον, comes from ελεγχειν *to con-*

15 And that from a child thou hast known the *sacred* Scriptures, [1] which are able to make thee wise *to* salvation, *by the* faith which is in Christ Jesus.

15 *And that from thy childhood thou hast known the sacred Scriptures, which* having foretold the doctrine, miracles, death, resurrection, and ascension of the Christ, exactly as they have come to pass, *are able to make thee wise to salvation, by* confirming thee in *the faith which hath Christ Jesus for its object.*

16 *The whole* Scripture [1] is *divinely inspired,* [2] and is profitable for *teaching,* [3] *for confutation,* [4] for correction, for instruction in righteousness.

16 I am calumniated as contradicting Moses and the prophets. But I believe, That *the whole* sacred *Scripture is divinely inspired, and is profitable for teaching* the doctrines of the gospel, *for confuting* those who err therefrom, *for correcting* those who sin, and *for instructing* all in righteousness.

17 That the man of God may be perfect,

17 *That the Christian minister,* by the light derived from the Jew-

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fute, 2 Tim. iv. 2. Titus i. 9. So may properly be translated *confutation.*—Benson's note on this passage is: "As to the inspiration of the books of the Old Testament I find two opinions, 1. That the writers of the several books had all the thoughts, and even the very words suggested to them by the Spirit of God: And that they were the penmen of the Spirit, to commit to writing just what he dictated.—2. Others think with more latitude; and allow indeed that Moses received *the Law* from God; and that the prophets were inspired by the Spirit, to foretel future events which lay out of the reach of human foresight. But that they were left to express themselves in their own words and phrases; in which they give a faithful account of what the Spirit dictated to them, 2 Pet. i. 20, 21. But as to what was handed down by authentic tradition; or the facts with which they themselves were thoroughly acquainted, they could, as faithful historians, commit them to writing, and that without any extraordinary inspiration. And their account, as far as our present copies are exact, may be depended upon as satisfactory and authentic." He adds, "If the Spirit presided, strengthened their memories, and preserved them from mistakes, this last opinion may not be much amiss." See 1 Cor. ii. 13. note 1. 2 Tim. i. 13. note 2. and Ess. 1. note 2.

Ver. 17. *That the man of God* (See 1 Tim. vi. 11. note.) *may be perfect,* &c. The apostle's encomium on the Jewish scriptures consists of two parts: their divine inspiration, and their usefulness for illustrating the gospel revelation; so that a Christian minister, who rightly understands them, is thereby well fitted for every part of

furnished unto all good works.		ανθρωπος, προς παν εργον αγαθον εξηρτισμενος.

his work. Our Lord also on various occasions bare testimony to the Jewish scriptures, and to their connection with the gospel. Luke xxiv. 27., *And beginning at Moses and all the prophets, he expounded unto them in all the scriptures, the things concerning himself.* Also he commanded his disciples to *search these scriptures, because they testified of him*, John v. 39., see ver. 46. What then are we to think of those teachers, who are at so much pains to disjoin the Christian revelation from the Jewish, as if the latter were not of divine original, and had no connexion with the gospel; and instead of illustrating and confirming the gospel, were rather an encumbrance to it?—In this encomium of the Jewish scriptures the du-

CHAP. IV.

View and Illustration of the Solemn Charge given to Timothy in this Chapter.

HAVING in the preceding chapter explained to Timothy the duties of his office as an evangelist, the apostle now solemnly charged him in the presence of God, and of the Lord Jesus Christ, who is to judge the living and the dead at his second coming, to be diligent and faithful in all the duties of his ministry, by preaching true doctrine, confuting gainsayers, rebuking sinners, and exhorting, both the teachers and the people under his care, to behave properly in every respect, ver. 1, 2.—because the time was approaching in which the people would not endure wholesome doctrine; but having itching ears which required to be tickled with the elegancies of language, would, for that purpose multiply to themselves teachers, ver. 3.—and would listen to fables, loathing the solid doctrine of the gospel, ver. 4.—Next he exhorted Timothy to watch at all times to oppose the entrance of false doctrine and corrupt practices, without being intimidated by the evils to which he might expose himself by his fidelity; and to do the work of an evangelist in such a manner as to shew himself

OLD TRANSLATION.	GREEK TEXT.
CHAP. IV. 1 I charge *thee*, therefore, before God	1 Διαμαρτυρομαι εν εγω ενωπιον τυ Θευ, και τυ Κυριυ

AND thoroughly *fitted for every good work.*

ish revelation, *may be perfect* in the knowledge of the things he is appointed to teach, *and thoroughly fitted for* discharging *every* part of the *good work* he is engaged in.

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ties of a Christian minister are declared to be, 1. To teach the people the true doctrine of the gospel. 2. To confute all errors contrary to true doctrine. 3. To correct, by proper admonitions, reproofs, and censures, those who openly transgress the precepts of the gospel. 4. To direct and encourage all to follow a righteous course of life.—Lastly, in this encomium of the Jewish scriptures the apostle contradicted the Judaizers, who affirmed that the law was contrary to the gospel.

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an approved minister of Christ, ver. 5.—Then told him, that he was thus earnest in his exhortations to him, because the time of his departure was come, ver. 6.—and because he himself had combated the good combat, had finished the race, and had all along preserved the faith pure, ver. 7.—and was to be rewarded as a conqueror in the good combat, with a crown of righteousness by Christ the righteous judge of the world; so that if Timothy proved equally courageous and faithful in discharging the duties of his ministry, he might expect the same reward from Christ, who will bestow a crown of righteousness on all, who, conscious of their own integrity, long for his appearing to judge the world, ver. 8.

In the remaining part of the chapter, the apostle gave Timothy a particular account of his own affairs, and of the behaviour both of his friends and enemies, ver. 9.—18.—Then desired him to salute Prisca and Aquila, and the family of Onesiphorus, ver. 19.—And because he had left Erastus at Corinth, and Trophimus at Miletus, and all his assistants had fled from the city, he begged him to come to Rome before winter. Then gave him the salutations of Eubulus, Pudens, Linus and Claudia, Christians of singular eminence, and the salutations of all the brethren in Rome, with whom he was allowed to have any intercourse, ver. 20, 21.—and concluded with giving him, and the brethren at Ephesus, his apostolical benediction, ver. 22.

NEW TRANSLATION.

CHAP. IV. 1 I charge THEE, therefore, *in the*

COMMENTARY.

CHAP. IV. 1 I have fully instructed thee in thy duty, and thou

and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom,

2 Preach the word; be instant in season, out of season; reprove, rebuke, exhort, with all long-suffering and doctrine.

3 For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears;

Ιησ Χριστ τ μελλοντος κρινειν ζωντας και νεκρ κατα την επιφανειαν αυτ και την βασιλειαν αυτ·

2 Κηρυξον τον λογον, επισηθι ευκαιρως, ακαιρως· ελεγξον, επιτιμησον, παρακαλεσον εν πασῃ μακροθυμιᾳ και διδαχῃ.

3 Εσαι γαρ καιρος ὁτε της ὑγιαινουσης διδασκαλιας ουκ ανεξονται· αλλα κατα τας επιθυμιας τας ιδιας εαυτοις επισωρευσουσι διδασκαλους, κνηθομενοι την ακοην·

Ver. 1 *In the presence of God, and of the Lord Jesus Christ.* The persons in whose presence the apostle gave this charge, Timothy could not but exceedingly revere, as they were always present with him beholding his conduct, and were to be his judges at the last day.—This solemn charge the apostle gave to Timothy, not because he suspected him of any unfaithfulness, but to shew his own extreme solicitude for the preservation of true doctrine, and for the prosperity of the church of Christ; also to leave on record an injunction to the ministers of Christ in succeeding ages, to be faithful and diligent in all the duties of their function. They ought therefore to consider it with attention, and should make a due application of it to themselves.

Ver. 2. *With all long-suffering.* This virtue the apostle often recommended to Timothy, 2 Tim. ii. 20. iii. 16.; whereas in directing Titus how to teach, he does not mention *long-suffering* or patience. Perhaps Timothy being younger than Titus, was of a more ardent spirit which needed to be restrained. Or as Benson suspects, the obstinacy of the persons with whom Titus had to do, might occasion this difference in the apostle's exhortations.

Ver. 3.—1. *For there will be a time.* The apostle means the time in which the apostasy would work more effectually than it was then doing. He therefore desired Timothy to be diligent in preaching, while he might be heard.

2. *When they will not endure wholesome teaching.* This prophetic description of the temper of Christians during the apostasy, hath been verified to an astonishing degree. For then the generality of the people nauseated the wholesome doctrines of true piety and sound morality inculcated in the gospel: Then the monks and friars, in all their sermons, spake of nothing but of miracles

presence of God, and *of* the Lord Jesus Christ,[1] who *will* judge *the living*, (1 Thess. iv. 15.) and the dead, (κατα) at his appearing and his kingdom:

2 Preach the word; Be instant in season, out of season; *Confute*, rebuke, exhort, with all long-suffering,[1] (και διδαχη, 210. 39.) *when teaching*.

3 For *there* will *be a time*,[1] when they will not endure *wholesome teaching*,[2] but having itching ears, *they will, according to* their own lusts, heap *up* to themselves teachers.[3]

art well acquainted with the Jewish Scriptures, in which the gospel is both explained and confirmed; *I charge thee therefore in the presence of God, and of the Lord Jesus Christ, who will judge the living and the dead at his* second *appearing, when his kingdom* shall be displayed in all its glory:

2 *Preach the gospel doctrine* in purity; *Be constant and earnest* in preaching it, *whether it be seasonable or unseasonable to* thyself; *Confute* false teachers, *rebuke* sinners, *exhort* all under thy care, *with the greatest patience when teaching* them.

3 Thou oughtest to be very faithful and diligent in these duties now. *For there will be a time when the people will not endure wholesome teaching, but having itching ears* which must be tickled, *they will, by the motions of their own peculiar lusts, multiply to themselves teachers*, who, to gain their favour, will sooth them in their vices.

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performed at the tombs of martyrs and confessors, or by their relics: And then the people delighted to hear nothing from their teachers but *fables* of that sort, as the apostle foretold, ver. 4., because by these they were confirmed in the belief that the superstitious practices which their teachers recommended would procure them the pardon of their sins, however atrocious, and admission into heaven, notwithstanding they continued in sin to the end of their lives. See 1 Tim. iv. 2. note 1.

3. *According to their own lusts, heap up to themselves teachers.*—Some have quoted this text as a proof that the people ought not to have the choice of their own ministers. And it must be acknowledged, that when the people are of the character here described, such a power would be most hurtful to them.—In the expression, *heap up to themselves teachers according to their lusts*, it is insinuated, 1. That the people would choose those teachers whose doctrines rendered *the gratification of their lusts* consistent with their hope of salvation. 2. That there would be a great number of this sort of corrupt teachers in the church, in the time of the apostasy.

4 And they shall turn away *their* ears from the truth, and shall be turned unto fables.

5 But watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry.

6 For I am now ready to be offered, and the time of my departure is at hand.

7 I have fought a good fight, I have finished *my* course, I have kept the faith:

8 Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day: and not to me only, but unto all them also that love his appearing.

4 Και απο μεν της αληθειας την ακοην αποστρεψουσιν, επι δε τους μυθους εκτραπησονται.

5 Συ δε νηφε εν πασι, κακοπαθησον, εργον ποιησον ευαγγελιστου, την διακονιαν σου πληροφορησον.

6 Εγω γαρ ηδη σπενδομαι, και ο καιρος της εμης αναλυσεως εφεστηκε.

7 Τον αγωνα τον καλον ηγωνισμαι, τον δρομον τετελεκα, την πιστιν τετηρηκα.

8 Λοιπον αποκειται μοι ο της δικαιοσυνης στεφανος, ον αποδωσει μοι ο Κυριος εν εκεινη τη ημερα, ο δικαιος κριτης· ου μονον δε εμοι, αλλα και πασι τοις ηγαπηκοσι την επιφανειαν αυτου.

Ver. 6. *I am already poured out.* This the apostle said, because, as he told the Philippians, chap. ii. 17., he considered the shedding of his blood as necessary to the completing the sacrifice and service of the faith of the Gentiles.—Some think the word σπενδομαι may be translated *I am poured upon;* in allusion to the custom of pouring wine on the head of the animal to be sacrificed, immediately before it was slain: So that by this expression the apostle intimated, that he was soon to be put to death.

Ver. 7. *I have finished the race.* The apostle likens his labour in the gospel not only to the combat of wrestling, but to that of the race, which also was one the Olympic exercises.

Ver. 8. *A crown of righteousness.* Having compared his labours as an apostle, to the exertions of the combatants in the games, he represents his reward under the idea of a crown; because that was the reward bestowed on the victors in these combats. See I Cor. ix. 25. note 2. It was not however a crown of leaves, like theirs, but of *righteousness*, which Christ was to bestow on him, by counting his faith to him for righteousness. According to the apostle's representation, this crown though laid aside for him, was not to be bestowed on him, even at death. It was to be given him at the day

4 *And from the truth indeed* they *will* turn away THEIR ears, *and be turned aside to* fables.

4 *And* thus *indeed they will turn away their ears from the true doctrine* of the gospel, *and*, by their teachers, *they will be turned aside to* believe *fables*, concerning miracles wrought in support of the greatest errors.

5 But watch thou *at all* TIMES; *bear evil treatment*; do the work of an evangelist; *fully perform thy* ministry. (See ver. 17. note 1.)

5 *But watch thou at all times*, and withstand the beginnings of these corruptions; *Patiently bear* the *ill treatment* which the enemies of the gospel will give thee; *Do the work of an evangelist* diligently; *Fully perform* the duties of *thy ministry.*

6 For I am *already poured out*,[1] and the time of my departure *hath come.*

6 *For* the church is soon to lose the benefit of my ministry: *I am already poured out* on the sacrifice of the faith of the Gentiles, *and the time of my departure hath come.*

7 (Τον αγωνα τον καλον ηγωνισμαι) I have *combated the* good *combat*, I have finished *the race*,[1] I have *preserved the faith.*

7 *I have combated the good combat* of faith, (1 Tim. vi. 12.) *I have finished the race* of an apostle, *I have preserved* the *faith* uncorrupted, for which I have combated.

8 Henceforth there is laid *aside* for me a crown of righteousness,[1] (Phil. iii. 14. note 2.) which the Lord, the righteous judge, *will deliver to* me at that day, and not to me only, but *to* all them also *who* love his appearing.

8 All fears of death vanish when I think of the glorious reward which awaits me. *Henceforth there is laid aside for me* a *crown*, not of olive leaves, but *of righteousness*, *which*, with all its honours and privileges, *the Lord* Jesus, *the righteous judge*, *will deliver to me at the last day; and not to me only, but to all them also who* like me, conscious that they have served him faithfully, *long* for *his appearing to judge the world.*

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of Christ's appearing to judge the world; and in consequence of his being judged and acquitted by Christ.

Ver. 9. *Make haste to come to me soon.* The apostle, now about to leave the world, wished to enjoy Timothy's company and conversation for a little while. He desired this visit likewise on Timothy's own account, that he might give him his dying advice and blessing; and that by his example, Timothy might be strengthened to suffer

9 Do thy diligence to come shortly unto me:

10 For Demas hath forsaken me, having loved this present world, and is departed unto Thessalonica; Crescens to Galatia, Titus unto Dalmatia.

11 Only Luke is with me. Take Mark, and bring him with thee; for he is profitable to me for the ministry.

12 And Tychicus have I sent to Ephesus.

9 Σπευδασον ελθειν προς με ταχεως·

10 Δημας γαρ με εγκατελιπεν, αγαπησας τον νυν αιωνα, και επορευθη εις Θεσσαλονικην· Κρησκης εις Γαλατιαν, Τιτος εις Δαλματιαν.

11 Λουκας εστι μονος μετ' εμου. Μαρκον αναλαβων, αγε μετα σεαυτου· εστι γαρ μοι ευχρηστος εις διακονιαν.

12 Τυχικον δε απεστειλα εις Εφεσον.

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death courageously, when called to do so. Accordingly it is said by some that Timothy actually suffered martyrdom at Ephesus.

Ver. 10.—1. *Demas having loved the present world hath forsaken me, and is gone into Thessalonica.* By calling the departure of Demas to Thessalonica, a *forsaking him*, the apostle intimates that he departed without his permission.—This person is generally supposed to have been the Demas, who sent his salutation to the Collossians, chap. iv. 14. And because in mentioning that salutation the apostle did not accompany it with any mark of his esteem, as he did in mentioning the salutation of Luke, which was sent at the same time, Col. iv. 14., Bengelius conjectures, that Demas was the apostle's amanuensis in writing his epistle to the Colossians. But he may have avoided commending Demas to the Colossians, if at that time he observed something in his character which he did not approve. His behaviour during the apostle's second imprisonment justifies such a supposition. For when he found the apostle was to be condemned, becoming afraid of losing his own life, he forsook him in the hour of danger, and retired to Thessalonica, on pretence of taking care of his worldly affairs; but in reality, because he hoped to remain there in greater safety than in Rome. This the apostle justly termed his *loving the present world.*—Whether Demas afterwards returned to his duty, is not known. Gregory, in his edition of the Greek New Testament, printed at Oxford an. 1703, quotes an ancient Scholiast, who saith Demas apostatized to heathenism, and became an Idol-priest. But of this there is no evidence, as the apostle does not insinuate that he renounced the gospel.—See Philemon, ver. 24. note 2.

2. *Crescens into Galatia.* The apostle does not say either of Crescens or of Titus, that their departure, like the departure of Demas, was owing to their love of the present world. We may therefore, in charity, suppose that the one went into Galatia, and the other

9 *Take haste* to come[1] to me *soon:*

10 For Demas,[1] having loved *the* present world, hath forsaken me, and is *gone to* Thessalonica, Crescens *into* Galatia,[2] and Titus *into* Dalmatia.

11 Only Luke is with me.[1] Take Mark *and* bring him with thee,[2] for he is *very useful* to me *in* the ministry.

12 *But* Tychicus I *have* sent to Ephesus.

9 As I have a great desire to see thee, *Make haste to come to me soon.*

10 For *Demas* in particular, *having loved the present world* more than was fit, *hath forsaken me, and is gone to Thessalonica,* expecting to be in more safety there than at Rome; *Crescens* is gone *into Galatia, and Titus into Dalmatia.*

11 *Only Luke is with me.* His attachment to me, and his zeal for the cause of Christ, are the more remarkable that all my other assistants have left me. In thy way *call on Mark and bring him with thee, for he will be very useful to me in the ministry* of the gospel.

12 *But* when *Tychicus* comes to thee, do not think he hath behaved like Demas: *I have sent* him *to Ephesus* to supply thy place.

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into Dalmatia, by the apostle's order; or, at least, with his permission.

Ver. 11.—1. *Only Luke is with me.* The apostle meant, that *of his fellow-labourers and assistants in Rome,* Luke alone remained with him. For, from ver. 21., where the salutations of some of the Roman brethren by name are mentioned, it appears that the apostle had many friends still in Rome, members of the church there, with whom he was allowed to have some intercourse.—For the character of Luke, see Col. iv. 14. note 1.

2. *Take Mark and bring him with thee.* Although the apostle was once exceedingly displeased with Mark, for deserting him and Barnabas in Pamphylia, Acts xv. 38, 39., that grudge was long ago removed, by his subsequent faithful labours in the gospel. See Philem. ver. 24.—The Mark, mentioned in this passage, is by some thought to be a different person from the writer of the gospel which bears his name. See 1 Pet. v. 13. note 3.

Ver. 13.—1. *The bag.* The word φαιλονης signifies either *a cloak* or *a bag.*—If the apostle meant *a cloak,* his sending for it at so great a distance, is a proof, as Grotius observes, of his poverty. The Syriac translator understood it of *a bag* in which books were kept; for his version is, *Domum scriptorum.*

2. *Which I left at Troas with Carpus.* Paul, who was several times at Troas, may have lodged some of these times with Carpus:

13 The cloak that I left at Troas with Carpus, when thou comest bring *with thee*, and the books, *but* especially the parchments.

14 Alexander the coppersmith did me much evil; the Lord reward him according to his works;

13 Τον [redacted] τον εν Τρωαδι παρα Καρπω, ερχομενος φερε, και τα βιβλια, μαλισα τας μεμβρανας.

14 Ἀλεξανδρος ὁ χαλκευς πολλα μοι κακα ενεδειξατο. Ἀποδωη αυτω ὁ Κυριος κατα τα εργα αυτε.

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and knowing him to be a person of probity, he had left with him the valuable things here mentioned.

3. *And the books, especially the parchments.* What *the books* were, which the apostle left with Carpus, commentators have not attempted to conjecture. But Benson fancies, *the parchments* were the letters which he received from the churches, and the autographs of his own letters to the churches. For that he employed persons to transcribe his letters, is probable from Rom. xvi. 22., where the name of the amanuensis of that epistle is inserted. In these fair copies, the apostle wrote the salutation with his own hand, 1 Cor. xvi. 22. Gal. vii. 11. Col. iv. 8. Philem. ver. 19., and thereby authenticated them as his letters. So he told the Thessalonians, 2 Epistle iii. 17.—If these autographs were a part of the parchments which Timothy was to bring with him to Rome, we may suppose the apostle's intention in this order, was, after acknowledging them to be his autographs of the letters which he wrote to the churches, to give them to Timothy to be kept: or, he may have had it in view to desire Timothy to deliver them to the churches and persons to whom the fair copies of them had been sent, that they might preserve them with care, as the originals of the letters in their possession.—B. Pearson observes, that the bag with the books and parchments, of which the apostle speaks, were not left with Carpus at the time mentioned, Acts xx. 6, 7. For then he had many attendants, who no doubt assisted him in carrying his things: not to speak of the ship which waited on them, Acts xx. 13. to transport them. Pearson therefore concludes that the bag with the books and parchments were left at Troas, in some journey which the apostle made through the Lesser Asia, after he was released from his first confinment at Rome.

Ver. 14.---1. *Alexander the coppersmith.* This seems to be the person mentioned in the history of the riot at Ephesus, Acts xix. 33., and whom the enraged multitude would not hear, when they knew he was a Jew.---Probably he was one of the Judaizing teachers, who violently opposed the true doctrine of the gospel, and was by that time become the apostle's enemy. The unbelieving Jews at Ephesus knowing this, pushed him forward into the theatre to harangue the people, in expectation that he would vindicate them

13 The *bag*[1] *which* I left at Troas with Carpus,[2] *bring when* thou comest, and the books,[3] *especially* the parchments.

14 Alexander the coppersmith[1] *hath done me many evil things.*[2] The Lord reward him according to his works.[3]

13 *The bag which I left at Troas with Carpus,* in my way from Ephesus, after parting with thee, *bring when thou comest, and the books* contained in that bag, *but especially the parchments.*

14 *Alexander the coppersmith hath done me many ill offices* here. In particular he hath stirred up both the unbelieving Jews and Gentiles in Rome against me. *The Lord reward him according to his works.*

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from having any connection with the Christian teachers. Alexander is mentioned likewise, I Tim. i. 20.

2. *Hath done me* (literally, *hath shewed me,* see Psal. iv. 6.) *many evil things.* Benson is of opinion, that these *evil things* were done to the apostle by Alexander in Ephesus. But, on that supposition, there was no occasion to inform Timothy of them, who was a witness to all the ill offices which Alexander had done to the apostle in Ephesus. I therefore think these ill offices were done to him recently, and in Rome. See the Preface to this epistle, Sect. 3. paragr. 3.

3. *The Lord reward him according to his works.* The Alexandrian and six other MSS., the Syriac, and the Vulgate versions, and some of the fathers, read here (*αποδωσει,*) *The Lord will reward.* Perhaps, the ancient transcribers and translators thought it more agreeable to the apostle's character, *to foretell,* than *to wish evil* to this wicked teacher. See Mill, and Whitby. But why might not St Paul, who had the gift of discerning spirits, and by that gift knew the malice which was in Alexander's heart, wish that such a malicious false teacher might be punished, if he did not repent? This limitation is implied in the words, *according to his works.* Nay, it is implied in the very nature of the wish; at least in the mouth of a virtuous person. A wish of the same kind, Nehemiah expressed with respect to Sanballat and Tobiah. Nehem. iv. 5., *Cover not their iniquity, and let not their sin be blotted out, for they have provoked thee to anger.*

Ver. 15. *Of whom be thou also aware.* This being written after the apostle had made his first answer, at which Alexander had *greatly opposed* or contradicted *his words,* he judged it necessary to inform Timothy of that wicked teacher's malice. And as he suspected that Alexander would soon return to Ephesus, he cautioned Timothy to be on his guard against him.

Ver. 16.—1. *At my first answer.* The apostle's *first answer* was that which he made some time after he was imprisoned. He called

15 Of whom be thou ware also; for he hath greatly withstood our words.

16 At my first answer no man stood with me, but all *men* forsook me: *I pray God* that it may not be laid to their charge.

17 Notwithstanding, the Lord stood with me, and strengthened me; that by me the preaching might be fully known, and *that* all the Gentiles might hear; and I was delivered out of the mouth of the lion.

15 Ὁν καὶ σὺ φυλάσσου· λιαν γαρ ανθεστηκε τοις ἡμετεροις λογοις.

16 Εν τῃ πρωτῃ μου απολογιᾳ οὐδεις μοι συμπαρεγενετο, αλλα παντες με εγκατελιπον. Μη αυτοις λογισθειη.

17 Ὁ δε Κυριος μοι παρεστη, και ενεδυναμωσε με, ἱνα δι' εμου το κηρυγμα πληροφορηθῃ, και ακουσῃ παντα τα ἐθνη· και ερρυσθην εκ στοματος λεοντος.

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it his first answer, not because he had made, but because he expected to make a second answer.

2. *But all forsook me.* When the apostle made his first answer, Demas and the rest had not left the city; otherwise, he could not have complained of them, as he does in this verse, for not attending on him at his trial. The cruelty which Nero, or his Prefect Helius Cæsarianus (see ver. 17. note 3.) was now exercising against the Christians, so terrified the apostle's fellow-labourers, that though they were in Rome, when he made this answer, none of them appeared with him in the court.

3. *May it not be laid to their charge.* This prayer shews the excellence of the apostle's disposition. He was sensible of the danger to which his assistants would have exposed themselves, by appearing with him at his trial; he knew likewise the infirmity of human nature. And therefore he made great allowances for their yielding in such circumstances, and prayed that they might be forgiven, as Christ prayed his Father to forgive those who crucified him.

Ver. 17.—1. *The preaching might be fully declared.* The word πληροφορηθῃ, literally signifies, *might be carried with a full sail;* (1 Thess. i. 5. note 3.) that is, *fully and boldly declared.* Accordingly, Chrysostom and Theophylact have paraphrased this word by πληρως; for the meaning of which see Rom. xv. 19. note 4. In this passage, the apostle told Timothy, that, contrary to the expectation of his enemies, he had declared in the hearing of Nero, or his Prefect, the supreme dominion of Christ; his right to all the Gentiles as his subjects; his power in their salvation; together with the nature and method of that salvation; and that he had done so,

15 Of whom be thou also *aware*;[1] for he hath greatly *opposed* our words. (See Pref. sect. 3.)

16 (Εν,) At my first answer,[1] no *one appeared* with me, but *all* forsook me.[2] *May it* not be laid to their charge![3]

17 (Αε, 100.) *However*, the Lord stood *by* me, and strengthened me, that *through* me the preaching might be fully *declared*,[1] and *all* the Gentiles might hear;[2] and I was delivered out of the mouth of the lion.[3]

15 *Of that wicked person be thou also aware*, wherever thou happenest to meet with him, *for he hath greatly contradicted the things which I advanced*, in my first answer.

16 *At my first answer*, my fellow-labourers were so terrified, that *no one* of them *appeared with me* in the court, *but all forsook me. I pray God not to lay it to their charge!*

17 *However*, though men forsook me when brought to my trial, *the Lord* Jesus, according to his promise, Luke xxi. 15. *stood by me and strengthened me, that* on such an occasion, and before such personages, *through me the preaching* concerning Christ *might be fully declared, and that all the Gentiles might hear* that it was so declared; and I escaped with such difficulty, that I cannot describe it better than by saying, *I was delivered out of the mouth of the lion.*

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that all the Gentiles in the province might hear of his courage in maintaining their privileges.

2. *And all the Gentiles might hear.* The apostle justly supposed, that what was said and done at the emperor's tribunal in Rome, where there was such a confluence of strangers from all quarters, would quickly fly abroad on the wings of fame, and be heard by all the Gentile converts every where.

3. *I was delivered out of the mouth of the lion.* By the *Lion*, some think Nero is meant, or rather his Prefect, Helius Cæsarianus, to whom Nero committed the government of the city in his absence, with power to put whomsoever he pleased to death. See Pearson, Annal. Paulin. An. Chr. 57. Others understand the expression proverbially, as denoting an escape from the greatest danger; in which sense it is used, Psal. xxii. 21. This interpretation they adopt, because they think the apostle would not give so disrespectful an appellation, either to Nero, or to his Prefect.

Ver. 18. *To whom be glory for ever and ever.* This doxology, addressed to the Lord Jesus, is in other passages addressed to God the Father, Rom. xvi. 27., 1 Tim. i. 17. By introducing it here, the apostle declared the greatness of his trust in the goodness and

18 And the Lord shall deliver me from every evil work, and will preserve *me* unto his heavenly kingdom: to whom *be* glory for ever and ever. Amen.

19 Salute Prisca and Aquila, and the household of Onesiphorus.

20 Erastus abode at Corinth: but Trophimus have I left at Miletum sick.

21 Do thy diligence to come before winter; Eubulus greeteth thee, and Pudens, and Linus, and Claudia, and all the brethren.

18 Και ρυσεται με ὁ Κυριος απο παντος εργυ πονηρυ, και σωσει εις την βασιλειαν αὐτυ την επουρανιον· ᾧ ἡ δοξα εις τυς αιωνας των αιωνων. Αμην.

19 Ασπασαι Πρισκαν και Ακυλαν, και τον Ονησιφορυ οικον.

20 Ερασος εμεινεν εν Κορινθῳ. Τροφιμον δε απελιπον εν Μιλητῳ ασθενεντα.

21 Σπευδασον προ χειμωνος ελθειν. Ασπαζεται σε Ευβουλος, και Πουδης, και Λινος, και Κλαυδια, και οἱ αδελφοι παντες.

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power of the Lord Jesus, and his sincere gratitude to him for having honoured him to be his apostle, and for promising him a place in his heavenly kingdom.

Ver. 19.—1. *Salute Prisca.* This is a contraction of the name Priscilla, unless, as Estius supposes, Priscilla be the diminutive of Prisca.—This woman, with her husband Aquila, now resided in Ephesus. See Rom. xvi. 3. note.

2. *And the family of Onesiphorus.* Because the apostle does not salute Onesiphorus himself, the Papists argue, that at the time this epistle was written, he was dead; and from the apostle's praying for him, chap. i. 18., they infer the lawfulness of praying for the dead. But Onesiphorus at this time was with the apostle in Rome, 2 Tim. i. 16, 17. Or, if he was gone from Rome, he might not be in Ephesus.

Ver. 20.—1. *Erastus abode at Corinth.* This is supposed to be the chamberlain of Corinth, mentioned, Rom. xvi. 23. He is likewise mentioned, Acts xix. 22., as one who ministered to Paul.

2. *Trophimus I left at Miletus sick.* Trophimus being an Ephesian, Acts xxi. 29., if he had been left at Miletus near Ephesus, Timothy could not have been ignorant of it. We may therefore believe he was left at Miletus in Crete, a city mentioned by Homer, Iliad. B. lin. 649., and by Strabo, a native of Crete; and by Pliny, Nat. Hist. Lib. iv. 12., *Oppida ejus insignia Miletos*, &c.

Ver. 22.—1. *Eubulus saluteth thee, and Pudens.* Though none of the Roman brethren appeared with the apostle at his first answer, they did not, like his fellow-labourers, flee from the city, nor

18 And the Lord *will* deliver me from every evil work, and will preserve ME *to* his heavenly kingdom. To whom BE glory for ever and ever.[1] Amen.

19 Salute Prisca[1] and Aquila, and the *family* of Onesiphorus.[2]

20 Erastus[1] abode at Corinth: But Trophimus *I left* at *Miletus*,[2] sick.

21 *Make haste* to come before winter. Eubulus[1] *saluteth* thee, and Pudens, and Linus[2] and Claudia[3], and all the brethren.

18 *And the Lord* Jesus *will deliver me from every evil work*, so that I shall do nothing for the preservation of my life, inconsistent with my former preaching; *and* he *will preserve me to his heavenly kingdom. To whom I* gratefully *ascribe the glory* of faithfulness, goodness, and power, *for ever and ever. Amen.*

19 In my name, *wish health to Prisca, and* her husband *Aquila, and to the family of Onesiphorus.*

20 *Erastus*, who accompanied me in my way to Crete, *abode in Corinth. But Trophimus I left at Miletus sick*, when I departed from Crete.

21 *Make haste to come to me before winter*, sailing being then dangerous. *Eubulus wisheth thee health. So do Pudens, and Linus, and Claudia, and all the brethren* with whom I have any intercourse.

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desert him altogether; but visited him in his prison, and desired him to send their salutation to Timothy.

2. *And Linus.* This person is said by the ancients, to have been the first bishop of Rome, after the apostles Paul and Peter. See Pref. to 1 Tim. Sect. 5. NO. 4. But Theodoret speaks of this only as a tradition, Oper. Tom. iii. p. 506. *They say this is the Linus who succeeded the great Peter.*

3. *And Claudia.* Martial, Lib. xiv. Epigr. 13., mentions a *Pudens* and a *Claudia*, who by some are thought to be the persons of whom the apostle speaks in this epistle. But they are represented as young, when Martial wrote, so could not be mentioned by the apostle. It is said of Claudia, that she was a British lady whom St Paul converted, and that she first carried the gospel into Britain. But of this there is no evidence.—According to tradition, the apostle Peter was now in Rome and suffered martyrdom at the same time with St Paul. But seeing Paul says, ver. 11., *Only Luke is with me;* and ver. 16. *at my first answer no one appeared with me;* also, seeing Peter's salutation was not sent to Timothy, his being in Rome at the time this letter was written, may justly be doubted.

If he suffered martyrdom along with Paul, as the ancients affirm, he must have come to Rome after Paul wrote his second letter to Timothy.

22 The Lord Jesus Christ *be* with thy spirit. Grace *be* with you. Amen.

22 Ὁ Κυριος Ιησους Χριστος μετα του πνευματος σου. Ἡ χαρις μεθ' ὑμων. Αμην.

Ver. 22. *Grace be with you.* This being a benediction, distinct from the one bestowed on Timothy, it was designed for such of

22 The Lord Jesus Christ BE with thy spirit. Grace BE with you.[1] Amen.

22 *May the Lord Jesus Christ be with thy spirit*, to strengthen thee in all difficulties and dangers, as he hath strengthened me, (ver. 17.) *Grace be with you* in Ephesus, who maintain the truth. *Amen.*

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the brethren in Ephesus, as maintained the truth of the gospel in purity.

A NEW

LITERAL TRANSLATION

OF

ST PAUL'S EPISTLE

TO

TITUS.

PREFACE.

SECT. I. *The History of Titus, collected from Paul's Epistles.*

ALTHOUGH Titus was a person of such eminence among the first preachers of the gospel, that St Paul wrote to him the letter in the canon of scripture which bears his name, for the purpose of directing him how to discharge the duties of his office, his name is not so much as once mentioned by Luke in his book of the Acts. His history therefore must consist of such particulars as are related of him, in the apostle Paul's epistles, where indeed he is often mentioned with great respect, and of such probable conjectures as these particulars naturally suggest.

That Titus was converted by Paul, appears from his calling him *his genuine son by the common faith*, Tit. i. 1. Yet at what time, and in what place, Paul converted him, he hath no where told us. They who think Titus was a religious proselyte before his conversion, are of opinion that he was converted at Antioch, soon after Paul and Barnabas came to that city from Tarsus, as mentioned Acts xi. 25.—But others, supposing him to have been originally an idolatrous Gentile, conjecture that his conversion happened in some of the coun-

tries of the Lesser Asia, through which Paul travelled in the course of his first apostolical journey; the history of which is given, Acts, chapters xiii. xiv. What is certain is, that Titus was with Paul in Antioch before the Council of Jerusalem; and that having distinguished himself after his conversion, by his piety and zeal, he was one of those whom the church at Antioch sent to Jerusalem, to consult the apostles and elders concerning the circumcision of the converted proselytes, fourteen years after Paul's own conversion; that is, in the year 49. Gal. ii. 1, 2.—When the messengers from the church of Antioch came to Jerusalem, the apostles, elders, and brethren assembled; and after reasoning on that question, decreed that it was not necessary to circumcise the converted Gentile proselytes. Nevertheless, the Judaizers in Jerusalem zealously endeavoured on that occasion, to have Titus circumcised. So the apostle insinuates, Gal. ii. 3. where he saith, *Not even Titus who was with me, being a Greek, was compelled to be circumcised.*—Here it is proper to remark, that the Jews called all the idolatrous Gentiles Ελληνες, *Greeks:* for in their manner of speaking, *Jews and Greeks* comprehended the whole of mankind. See Rom. i. 16. note 3. According to this interpretation of the appellation, from the apostle's calling Titus *a Greek*, it may be inferred that before his conversion he was an idolatrous Gentile. The same thing appears likewise from the attempt of the Judaizers to force him to be circumcised. For after the decree of the Council was passed freeing the converted proselytes from obedience to the law of Moses, if Titus, before his conversion, had been one of that denomination, the Judaizers could not with any shew of reason have insisted on his circumcision. Yet, as the Council had determined nothing respecting the converts from among the idolatrous Gentiles, some of the zealous Judaizers, who by stealth introduced themselves into the private meeting in which Paul explained to James, Peter, and John, the gospel which he preached among the Gentiles, when they found out that Titus before his conversation was an idolater, might insist to have him circumcised, on pretence that he was not freed from circumcision by the Council's decree. But this attempt, to subject a Gentile convert to the law of Moses, Paul resolutely withstood, *that the truth of the gospel might remain with the Gentiles*, Gal. ii. 5.

After the Council, when Paul and Barnabas, accompanied by Judas and Silas, returned to Antioch, to give the brethren an account of what had happened at Jerusalem, Titus, I suppose, returned with them; and, from that time forth, seems to have accompanied Paul in his travels, as one of his assistants. For when the apostle set out from Antioch, to visit the churches which he had gathered among the Gentiles in his first apostolical journey, and to confirm them by delivering to them the decrees of the Council, Titus went with him all the way to Corinth, and laboured with him in the conversion of the inhabitants of that city. This appears from 2 Cor. viii. 23. *If any inquire concerning Titus, he is my partner and fellow-labourer in the gospel towards you.* The reason is, the apostle before he wrote to the Corinthians, having not visited them since their conversion, the *fellow-labouring of* Titus with him *towards the Corinthians*, must have happened at the time they were converted.—If this reasoning be just, we must suppose, that after the Council, when Paul set out from Antioch with Silas to visit the churches, Titus either went with them, or was sent away before them with the apostle's letter to the Galatians, which I think was written from Antioch soon after the Council. See the Preface to Galatians, Sect. 2. In that case, when the apostle went through Galatia with the decrees, he may have met Titus, and have taken him along with him. Or, during his eighteen months abode at Corinth, he may have sent for Titus to come and assist him in converting the Corinthians.

After the apostle had planted the gospel in Corinth, he went to Jerusalem. But whether Titus abode at Corinth, or accompanied him to Jerusalem, is not said. This however we know, that he came to the apostle, as many others did, during his long residence at Ephesus, mentioned Acts xix. 10. For, by him he sent his first epistle to the Corinthians, which was written in Ephesus about the time of the riot of Demetrius. This service the apostle assigned to Titus, because being well known to, and much respected by the Corinthians, on account of his former labours among them, he hoped he might have influence in composing the disturbances which had taken place in their church. On his return from Corinth, Titus met the apostle in Macedonia, and gave him such an account of the

good disposition of the Corinthians, as filled him with joy, and induced him to write them a second letter, which he employed Titus likewise to carry. At the same time, he requested him to excite the Corinthians to finish their collections for the saints in Judea, which they had begun during Titus's former visit to them. In prosecution of this design, Titus abode at Corinth till the apostle himself came and received their collections, and the collections of the other churches of Achaia. —On that occasion, Paul spent three months at Corinth, Acts xx. 3., then set out for Jerusalem, taking Macedonia in his way. His companions, in his journey to Jerusalem, are mentioned, Acts xx. 4., and though Titus is not named as one of them, it does not follow that he was not of the number.— He is not said by Luke to have been with the apostle in Macedonia, in his way to Corinth. Yet, from the apostle's sending him from Macedonia to Corinth with his second epistle to the Corinthians, we learn that he was one of his chief assistants at that time. Wherefore, notwithstanding Luke, in his account of the apostle's return from Greece, hath not mentioned Titus among those who accompanied him to Jerusalem with the collections, he may have been one of them; and having gone with him to Jerusalem, he may have ministered to him during his imprisonment there, and in Cesaræa; nay he may even have sailed with him to Rome. These, however, are only conjectures: for from the time Titus delivered the apostle's second letter to the Corinthians, in the year 58, we hear nothing of him till the year 62, when he was left by the apostle in Crete, *to set in order the things that were wanting, and to ordain elders in every city*, Tit. i. 4.

The leaving of Titus in Crete, is supposed to have happened some time in the year 62, after the apostle was released from his first confinement in Rome.—In the letters which he wrote about that time to the Philippians, Colossians, Philemon, and the Hebrews, having promised to visit them, we may believe, that when at liberty to fulfil his promise, he sailed in spring 62, from Italy for Judea, accompanied by Titus and Timothy. In their way, touching at Crete, they went through the cities, and preached the gospel to the idolatrous inhabitants with such power and success, that great numbers of them were converted. See sect. 2. of this Pref. However, although

the apostle's success was so great in Crete, and his converts were not formed into churches, he did not judge it proper to remain in Crete; but committing the care of the disciples there to Titus, with an order to ordain elders in every city, he sailed into Judea in spring 63, accompanied by Timothy. The brethren in that country being greatly distressed by the troubles which preceded the war with the Romans, the apostle, if he heard in Crete of their distress, might think it necessary to hasten his visit to them. Accordingly, as soon as he landed in Judea, he and Timothy went up to Jerusalem, and spent some time with the Hebrews, after which they proceeded to Antioch; and in their progress through the churches, comforted and established them.—From Antioch the apostle set out on his fifth and last apostolical journey, in which he and Timothy travelled through Syria and Cilicia, then came to Colosse in Phrygia early in the year 64. And seeing he had desired Philemon to provide him a lodging in Colosse, it is reasonable to think he abode there some time. On that occasion, as Benson and others conjecture, he may have written his epistle to Titus in Crete, in which he desired him to come to him at Nicopolis, because he proposed to winter there, Tit. iii. 12.—From Colosse, the apostle went with Timothy to Ephesus, where, having inquired into the state of the church in that city, he gave the Ephesian brethren such exhortations as he judged necessary, then departed to go into Macedonia, leaving Timothy at Ephesus, to charge some teachers not to teach differently from the apostles, 1 Tim. i. 3.

In passing through Macedonia, the apostle, no doubt, visited the Philippians, and the other brethren in that province, according to his promise, Philip. ii. 24. After that he went forward to Nicopolis to winter there, as he proposed; being accompanied by Erastus and Trophimus, who, it seems, had joined him, either at Ephesus or in Macedonia.—In the beginning of the year 65, while the apostle abode at Nicopolis, taking into consideration the weight of the charge which he had devolved on Timothy, he wrote to him that excellent letter in the canon, called, *The first epistle to Timothy*, in which he taught him how to discharge the duties of his function properly.—It seems, that at parting with Timothy, St Paul had promised to return soon to Ephesus from Nicopolis, 1 Tim. iii.

14. But he was disappointed in his resolution. For not long after writing his letter to Timothy, Titus came from Crete to Nicopolis, according to the apostle's order, Tit. iii. 12., and gave him such an account of the state of the churches in that island, as determined him to visit them immediately; so that laying aside his purpose of returning to Ephesus, he left Nicopolis early in the year 65, accompanied by Titus, Trophimus, and Erastus: the latter of whom went no farther with him than to Corinth, 2 Tim. iv. 20.—At his arrival in Crete, he no doubt visited the churches, and rectified the disorders which had taken place in them. But while employed in that work, hearing of the persecution which Nero was carrying on against the Christians in Rome, on pretence that they had set fire to the city, (See Pref. to 2 Tim. sect. 3. last paragraph,) and judging that his presence in Rome might be of use to the brethren in their distress, he resolved to go thither. I suppose the apostle sailed for Italy with Titus, in the end of summer 65, leaving Trophimus sick at Miletus, a city of Crete, 2 Tim. iv. 20. For that Titus was in Rome with Paul during his second imprisonment, is certain, from 2 Tim. iv. 10., where the apostle informed Timothy, that Titus was one of those who had fled from the city through fear, and had gone into Dalmatia; but whether with, or without his approbation, the apostle doth not expressly say.—What became of Titus afterwards, is no where told us in Scripture. But some ancient writers mentioned by Whitby, in his Pref. to Titus, say that he died in the 94th year of his age, and was buried in Crete: From which they conjecture, that he returned to Crete after St Paul's death; for the time of which, see Pref. to 2 Tim. sect. 3. last paragraph.

Sect. II. *Of the Introduction and Progress of the Christian Faith in Crete.*

Among the three thousand who were converted by Peter, on the memorable day of Pentecost, *Cretes*, that is, Jews natives of Crete, who had come up to Jerusalem to worship, are mentioned, Acts ii. 11. These, being of the same disposition with the Jewish converts, who, after the death of Stephen,

preached the word to none but to the Jews only, Acts. xi. 19. would, after their return home from Jerusalem, confine their peaching to the Jews, who, as Josephus informs us, were very numerous in Crete. We may therefore believe, that the first Christians in Crete, were mostly of the Jewish nation.—It is true, Barnabas went into Cyprus, after he separated himself from Paul. But it is not said that he went into Crete, either on that or on any other occasion. And even though he had preached in Crete, as he had not the power of imparting the spiritual gifts to his converts, it cannot be thought that his preaching in that country would be attended with very great success. The same may be said of any other evangelist or Christian prophet, who happened to preach the gospel to the Cretans. I therefore think the numerous conversions of the inhabitants of Crete, which made it necessary that *elders* should be ordained in every city, must be ascribed to the labours of some apostle, who, by working miracles, and conferring the spiritual gifts on his converts, made such an impression on the minds of the Cretans, that many of the idolatrous inhabitants, and some of the Jews, embraced the Christian faith.

Now, that St Paul was this apostle, seems probable from his leaving Titus in Crete, *to set in order the things wanting* among the Christians there, *and to ordain elders in every city.* The modelling and governing the Christian churches, certainly belonged to the persons who had planted them. Accordingly, most of the churches in the Gentile countries having been planted by the apostle Paul, he modelled, corrected and governed the whole, either in person, or by his assistants, without any interference from his brethren apostles; just as the apostles of the circumcision modelled, corrected, and governed the churches planted by them, without any interference from him.

If the foregoing reasoning is just, the account given in sect. 1. may be admitted; namely, That St Paul sailed into Crete, after he was released from his first confinement at Rome; that at his landing in Crete, he went through the different cities, and converted many of the inhabitants; and that being in haste to perform his intended visit to the Hebrews, he committed the care of modelling and settling the churches in Crete to Titus, and then set out with Timothy for Judea.—

These transactions I think happened after the apostle's release from his first confinement at Rome, because, though he touched at Crete in his voyage to Rome to prosecute his appeal to the Emperor, being a prisoner, he would not be allowed to go through the island to preach; consequently, if he made any converts on that occasion they must have been but few.

Sect. III. *Of the Island of Crete, and of the Character and Manners of its Inhabitants.*

Crete, where Titus exercised his ministry when the apostle wrote his letter to him, is one of the largest islands in the Mediterranean, and lies to the south of the Archipelago. In length from west to east, it is about 250 miles, in breadth about 50, and in circuit about 600.—Anciently it was famous for its hundred cities; for the arrival of Europa on a bull from Phœnicia; for the laws of Minos, one of its kings; for the loves of Pasiphae, the wife of Minos, and of his daughter Ariadne; for the labyrinth, the work of Dædalus; for the destruction of the Minotaur; but above all, for the sepulchre of Jupiter, with his name inscribed upon it. See Titus i. 12. note 2. And to finish the mythological history of Crete, it was famous for mount Ida, where Jupiter is said to have been preserved from his father Saturn, and educated by the Curetes, Corybantes, or Idæi Dactyli.

According to ancient authors, Crete was originally peopled from Palestine. This fact Bochart hath rendered probable, by observing, Canaan, lib. i. c. 15., That that part of Palestine, which lies on the Mediterranean, was by the Arabs, called *Keritha*, and by the Syrians *Creth*; and that the Hebrews called its inhabitants, *Crethi*, or *Crethim*, which the LXX. have translated, Κρητας, *Cretians*, Ezek. xxv. 16. Zeph. ii. 5. That these prophets do not speak of the island of Crete, is plain, from their joining the *Philistim* with the *Crethim*, as one and the same people. Accordingly it appears, that the *Crethim* were a part of the *Philistim*; *Crethi*, or, as it is in the Chaldee paraphrase, *Creth*, being declared, 1 Sam. xxx. 14.—16. to be the land of the Philistines.—Bochart adds, That the *Crethi* in Palestine were noted archers, and that some of them were em-

ployed by King David as his life guards. See 2 Sam. viii. 18. xv. 18. xx. 23. 1 Kings i. 38. 1 Chron. xviii. 17. in all which places, they are called in our translation, *Cherethites;* but the original word is, *Crethi*, which the Chaldee paraphrast interprets, *Archers.*—These *Crethi* of Palestine, it is thought, had their name from a Hebrew word, which signifies, *to destroy*, because they made great havock with their arrows; to which their is an elegant allusion, Ezek. xxv. 16., *Vehicrathi eth Crethim*, which our translators have rendered, *I will cut off the Cherethites;* but the literal translation is, *I will cut off the cutters off*, namely, *the Crethim.*

Sir Isaac Newton also is of opinion, that Crete was peopled from Palestine, as appears from his Chronology, page 13. where he saith, "Many of the Phœnicians and Syrians, in the "year before Christ 1045, fled from Zidon, and from King "David, into Asia Minor, Crete, Greece, and Lybia; and "introduced letters, music, poetry, the *Octaeteris*, metals, and "their fabrication, and other arts, sciences, and customs of "the Phœnicians.—Along with these Phœnicians, came a "sort of men, skilled in the religious mysteries, arts, and "sciences of Phœnicia, and settled in several places, under "the names of *Curetes, Idæi Dactyli*," *&c.*

The *Crethi* from Palestine, who settled themselves in Crete, seem to have given their own name to that island. In their new habitation, they continued to be famous archers, (see Tournefort, vol. i. page 83.) and to exercise all the arts which they formerly practised in Palestine; especially that of navigation, which they employed in piracy. They brought with them likewise all the vices of the Canaanites, being exceedingly addicted to gluttony, drunkenness, and lust. Withal they were extremely covetous, and notorious liars; in so much that *to speak like a Cretian*, became a proverb for telling lies, and deceiving: and *a Cretian lie*, signified *the greatest and most impudent lie.*—Epimenides, one of their own poets, and Strabo, a native of Crete, have branded the Cretians as notorious liars; particularly Epimenides, who, in a verse quoted by Paul, Tit. i. 12., charged them not only with lying, but with gluttony and idleness. And the apostle, ver. 13., declared, that these vices constituted their true character.—In fine, Polybius, lib. vi. tells us, that the Cretians were the on-

ly people in the world, who found nothing sordid in money, whatever way it was gained.—This account of the character of the Cretians, shews the propriety of the apostle's injunction to Titus, chap. i. 13., *Rebuke them sharply, that they may be healthy in the faith.* Mr Tournefort, who visited Crete in the beginning of this century, tells us, vol. i. page 84., that its present inhabitants are more virtuous. The gospel, it seems, hath led them to change their manners.

Crete is now called *Candia*, from its chief city, which bears that name. In the year 1204, the Venetians took *Canea*, the second greatest city in Crete, and with it the whole island. That city they held till the year 1645, when the Turks conquered it; and almost entirely expelled the Venetians from Crete, which they have kept possession of ever since.

After the gospel was planted in Crete by the apostle, and his assistant Titus, it took such deep root there, and spread itself so widely through the island, that it hath subsisted there ever since; and is at present the religion of the natives, who are in general of the Greek church. These, on payment of a stated tribute to the Turks, are allowed the exercise of their religion without molestation.

Tournefort saith, vol. i. p. 23., The environs of Canea are exceedingly beautiful. From the city, to the nearest mountains, there are large forests of olive trees, interrupted by fields, vine-yards, gardens, and rivulets, bordered with myrtles: But two-thirds of the country are mountains. Crete, however, in respect of its size, climate and soil, is one of the finest islands in the Mediterranean. And were it cultivated with as much care as it was in former times, it would produce all the necessaries and luxuries of life in the greatest abundance: so that the accounts which ancient authors have given of the number of its cities, and of the multitude of its inhabitants, is by no means exaggerated.

Sect. IV. *Of the Time and Place of writing the Epistle to Titus.*

Because the apostle desired Titus to come to him at Nicopolis, chap. iii. 12., when he should send to him Artemas or

Tychicus to supply his place in Crete, the transcriber, who added the postcript to this letter which our translators have turned into English, hath dated it from Nicopolis in Macedonia; following in that conjecture Chrysostom and Theodoret. But if the apostle had been in Nicopolis when he wrote to Titus, he would not have said, I have determined *to winter there*, but he would have said, *to winter here*. This circumstance, together with the apostle's not mentioning his bonds in any part of his letter to Titus, shews that he was at liberty when he wrote it. I therefore agree in opinion with those who think the apostle wrote his epistle to Titus from Colosse, while he abode there in the course of this his last apostolical journey, which ended in his second imprisonment at Rome. —Benson says, "the Syriac version, at the conclusion of this "epistle, hath intimated that it was sent to Titus by the "hands of Zenas and Apollos. But that conjecture hath "been added by a later hand, and is not well grounded. For "from chap. iii. 13. they seem to have been coming to the "apostle from a distant country, and not to have been lately "with him."

Sect. V. *Of the Purpose for which the Epistle to Titus was written.*

The first converts to the Christian faith in Crete, being, as was observed, sect. 2. those Cretian Jews to whom Peter preached on the memorable day of Penticost, and those Jews in Crete, to whom Peter's converts preached the gospel on their return from Jerusalem, they were all, or most of them, very zealous of the law of Moses. Wherefore, when Paul came into Crete, and converted numbers of the idolatrous inhabitants, we may believe, that the more early Christians in Crete, would address the new converts with great warmth, and insist on their obeying the law of Moses, as absolutely necessary to their salvation. Moreover, to render the law acceptible to these new converts, they no doubt followed the course in which their brethren in other churches walked. They amused the new converts with vain talking, and Jewish fables, and commandments of men, and foolish questions about

the law. Nay, they went so far as to affirm, that the sacrifices, and purifications enjoined by the law, duly performed, would procure pardon for them, though they continued in the practice of sin. To this doctrine the Cretians, many of whom were very wicked, lent a willing ear; in so much, that these corrupt teachers, who seem to have been natives of Crete, and to have been infected with the vices of their countrymen, subverted whole families, Tit. i. 11.

The errors, and bad practices of the Judaizing teachers, and of their disciples, the apostle, when he came into Crete, observed, and opposed by wholesome instructions and sharp rebukes. But well knowing how diligent they were in spreading their errors, Paul left Titus in Crete to restrain them. And that he might have a number of fit persons, clothed with proper authority, to assist him in opposing the Judaizers, and in maintaining the truth, he ordered him, at parting, to ordain *elders*, that is, bishops and deacons, *in every city*. But that he might be at no loss to know who were fit to be invested with these offices, and what line of conduct he himself was to pursue, in discharging the duties of his ministry, the apostle, when he came to Colosse, wrote to him this letter, in which he described the qualifications of the persons who were worthy to be ordained elders, commanded him to rebuke the Judaizers sharply, and mentioned the errors he was particularly to oppose, the doctrines he was earnestly to inculcate, and the precepts he was constantly to enjoin; that none of the Cretians, whether teachers or people, might fail in their duty through want of information.

By comparing the epistle to Titus, with the two epistles to Timothy, we learn, that the Judaizing teachers were every where indefatigable in propagating their erroneous doctrine concerning the necessity of obedience to the law of Moses, as the only means of obtaining salvation; and that in the most distant countries, they uniformly taught the same doctrine, for the purpose of rendering the practice of sin consistent with the hope of salvation; and that to draw disciples after them, they encouraged them in sin, by the vicious practices which they themselves followed, in the persuasion that they would be pardoned through the efficacy of the Levitical sacrifices. Only, from the apostle's so earnestly commanding Titus in

Crete, and Timothy in Ephesus, to oppose these errors, it is probable that the Judaizing teachers were more numerous and successful in Ephesus and Crete, than in other places. However, as Titus was a Gentile convert, whose interest it was to maintain the freedom of the Gentiles from the law of Moses, and a teacher of long standing in the faith, the apostle was not so full in his directions and exhortations to him, as to Timothy, neither did he recommend to him meekness, lenity, and patience in teaching, as he did to Timothy, but rather sharpness, chap. i. 13. ii. 13. Perhaps Titus was a person of a soft and mild temper: whereas Timothy being a younger man, may have been of a more ardent spirit, which needed to be somewhat restrained.

CHAP. I.

View and Illustration of the Matters contained in this Chapter.

IN the inscription of this epistle, St Paul asserted his apostleship, not with a view to raise himself in the estimation of Titus, but to make the false teachers in Crete, and all in every age, who shall read this letter, sensible that every thing he ordered Titus to inculcate, was of divine authority, ver. 1, 2.—And by calling Titus his genuine son by the common faith, he insinuated to the Cretians, not only that he had converted him, but that he was a teacher of the same virtuous dispositions with himself, and as such he gave him his apostolical benediction, ver. 3, 4.—Next, he put Titus in mind that he had left him in Crete, to ordain elders in every city where churches had been planted, ver. 5.—And to direct him in that important business, he described to him the character and qualifications necessary in bishops and deacons, that ordaining to these offices none but persons of that description, they might be able both to instruct the people, and to confute gainsayers, ver. 6.—9.—Especially them of the circumcision in Crete, whose character the apostle explained, ver. 10.—and whose mouths he told him it was necessary to stop, because they subverted whole families, by teaching the efficacy of the Jewish sacrifices and purifications to obtain pardon for sinners, even while they continued in their sins, ver. 11.—Wherefore, the apostle ordered Titus sharply to reprove both the teachers and the people who held such doctrines, and to charge them no longer to give heed to Jewish fables and precepts of men, calculated to support that pernicious error; particularly the precepts concerning meats and sacrifices, taught by men who turned away the truth, when it offered itself to them, ver. 13, 14.—Withal, to give the faithful an abhorrence of such teachers, the apostle observed, that both their understanding and their conscience was polluted, ver. 15.—They professed to know God, but in works that denied him, ver. 16.

OLD TRANSLATION.

CHAP. I. 1 Paul a servant of God, and an apostle of Jesus Christ, according to the faith of God's elect, and the acknowledging of the truth which is after godliness;

2 In hope of eternal life, which God, that cannot lie, promised before the world began;

3 But hath in due times manifested his word through preaching, which is commit-

GREEK TEXT.

1 Παυλος δουλος Θεου, αποστολος δε Ιησου Χριστου, κατα πιστιν εκλεκτων Θεου, και επιγνωσιν αληθειας της κατ' ευσεβειαν·

2 Επ' ελπιδι ζωης αιωνιου, ην επηγγειλατο ὁ ἀψευδης Θεος, προ χρονων αιωνιων,

3 Εφανερωσε δε καιροις ιδιοις τον λογον αυτου, εν κηρυγματι

Ver. 1.—1. *Paul a servant of God.* In some of his other epistle's, Paul calls himself δουλος Ιησου Χριστου, *a bondman of Jesus Christ.* But the present is the only one, in which he calls himself, δουλος Θεου, *a bondman of God.* This appellation he took, probably because the Judaizers in Crete affirmed, that he had apostatized from God, when, as an apostle of Christ, he received into God's church the uncircumcised Gentiles, and thereby freed them from obeying the law of Moses, as a term of salvation.

2. *An apostle of Jesus Christ.* To distinguish himself from other good men who are all servants of God, Paul calls himself *an apostle* of Jesus Christ: one clothed with authority to teach mankind true religion.

3. *In order to the faith.* So I translate the preposition κατα, after Theophylact and Oecumenius; because the common translation, which implieth that Paul was made an apostle *according to the faith of God's elect,* is hardly sense. Besides, the preposition κατα, in the end of this verse, and in 2 Tim. i. 1., signifies *in order to.*

4. *Of the elect of God.* The Gentiles are called *the elect,* 2 Tim. ii. 10., and *an elected generation,* 1 Pet. ii. 9., for a reason assigned 1 Pet. i. 1. note.—Paul was made an apostle of Jesus Christ for the purpose of persuading the Gentiles to believe the gospel.

5. *Acknowledgment of the truth which is in order to godliness.* The doctrine of the gospel in general, is here called *the truth which is in order to godliness,* to distinguish it from the falsehoods of heathenism, which tended to promote vice; and even to distinguish it from the ordinances of the law of Moses, which were only shadows and obscure representations of true religion, and whose only influence was to purify the flesh.—Some are of opinion that by *the truth,* in this passage, the apostle meant the true doctrine of the gospel concerning the salvation of the Gentiles by faith.

NEW TRANSLATION.

CHAP. I. 1 Paul, a servant of God,[1] (δε) and an apostle of Jesus Christ,[2] (κατα, 228,) *in order*,[3] to the faith of *the elect*[4] *of God*, and the *acknowledgment* of the truth, which is *in order to* godliness;[5]

2 In hope of eternal life, which God, *who* cannot lie, promised,[1] before the *times of the ages*,[2] (See 2 Tim. i. 9, 10, 11.)

3 But hath manifested in *ITS proper season*, (τον λογον) his *promise*[1] *by the*

COMMENTARY.

CHAP. I. 1 *Paul*, (δουλος, see Rom. i. 1. note 1.) *a servant of God, and an apostle of Jesus Christ*, sent forth by him, *in order to* promote *the faith of* the Gentiles, *the elected* people *of God, and to persuade them to acknowledge the gospel, whose end is to make men godly* and virtuous in every respect;

2 *In hope* that they shall also obtain that resurrection to *eternal life, which God, who cannot lie, promised* to believers of all nations, in the persons of Adam and Abraham, long *before the Jewish dispensation began.*

3 The knowledge of God's promise was long confined to the Jews; *but* he *hath manifested* to all, *in its*

Ver. 2.—1. *Which God who cannot lie promised.* The promise here referred to is that which God made to Adam and Eve and their posterity, at the fall, when in passing sentence on the serpent, He said of the seed of the woman, *It shall bruise thy head.* The same promise was renewed in the covenant with Abraham: *In thy seed shall all the nations of the earth be blessed.*—That this was a promise of eternal life to all believers, see proved, Ess. v. sect. 6. See also 2 Tim. i. 9.

2. *Before the times of the ages.* Προ χρονων αιωνιων. Supposing the word αιωνιος in this clause to signify *eternal*, the literal translation of the passage would be, *before eternal times.* But that being a contradiction in terms, our translators, contrary to the propriety of the Greek language, have rendered it, *before the world began.*—As Locke observes on Rom. xvi. 25., the true literal translation is, *before the secular times;* referring us *to the Jewish Jubilees*, by which times were computed among the Hebrews; as among the Gentiles they were computed by *generations of men.* Hence Col. i. 26., *The mystery which was kept hid, απο των αιωνων και απο των γενεων, from the ages and from the generations*, signifies, the mystery which was kept hid from the Jews and from the Gentiles. See this explained, Rom. xvi. 25. note. 3.

Ver. 3.—1. *His promise.* Τον λογον, literally, *his word;* namely, of promise. We have the expression complete, Rom. ix. 9., Επαγγελιας γαρ ο λογος ουτος, *For the word of promise was this.*

2. *I am intrusted according to the commandment of God.* By af-

ted unto me, according to the commandment of God our Saviour;

4 To Titus, *mine* own son after the common faith: Grace, mercy, *and* peace, from God the Father, and the Lord Jesus Christ our Saviour.

5 For this cause left I thee in Crete, that thou shouldest set in order the things that are wanting, and ordain elders in every city, as I had appointed thee.

6 If any be blameless, the husband of one wife, having faithful children, not accussed of riot, or unruly.

ὁ ἐπιστευθην ἐγω κατ' ἐπιταγην τȣ σωτηρος ἡμων Θεȣ·

4 Τιτῳ γνησιῳ τεκνῳ κατα κοινην πιστιν· χαρις, ελεος, ειρηνη απο Θεȣ πατρος, και Κυριȣ Ιησȣ Χριστȣ τȣ σωτηρος ἡμων.

5 Τȣτȣ χαριν κατελιπον σε ἐν Κρητῃ, ἱνα τα λειποντα επιδιορθωσῃ, και καταστησῃς κατα πολιν πρεσβυτερȣς, ὡς ἐγω σοι διεταξαμην.

6 Ει τις ἐστιν ανεγκλητος, μιας γυναικος ανηρ, τεκνα ἐχων πιστα, μη ἐν κατηγορια ασωτιας, ἡ ανυποτακτα.

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firming that Christ intrusted him with the preaching of the gospel according to the commandment of God; or, as it is expressed 1 Cor. i. 1., 2 Cor. i. 1., *By the will of God*, the apostle hath carried his own authority to the highest pitch. Jesus Christ made him an apostle: But he did it by the commandment of God, from whom, therefore, as well as from Christ, Paul received his apostleship.

3. *Our Saviour.* The title of *Saviour* is given to the Father in other passages, Luke i. 47., 1 Tim. i. 1., Jude, verse 24., for the reasons mentioned Tit. iii. 4. note.

Ver. 5.—1. *Set in order the things wanting.* Ἱνα τα λειποντα επιδιορθωσῃ: This Estius translates, *that thou mightest rectify the things which were left*, namely, uncorrected, at my departure. Erasmus, to express the force of the preposition επι in επιδιορθωσῃ, hath here *Pergas corrigere.*

2. *And ordain in every city.* The apostle did not mean that elders were to be ordained in every city of Crete; but only in every city where the converts were so numerous as to form a church.—The Greeks used the word Πολις, to denote *a city*, or *village* indiscriminately. Here it signifies both.

3. *Elders*, that is bishops and deacons. For the name *elder* being given to all who held sacred offices in the church, 1 Tim. v. 17. note 1., the ordaining of elders here, as Acts xiv. 23., signifies the ordaining, both of bishops and deacons. Jerome, in his commentary on this passage, as well as in his letter to Evagrius, Ep. 85., affirms, that in the first age, *bishop* and *presbyter*, or *elder*, was one

preaching with which I am intrusted, according to the commandment[2] of God our Saviour;[3]

4 To Titus MY *genuine son,* (κατα) *by* the common faith: (See Jude ver. 3. notes, 2. 4.) Grace, mercy, AND peace, from God the Father, and the Lord Jesus Christ our Saviour.

5 For this *purpose I left* thee in Crete, that thou *mightest* set in order the things *wanting,*[1] and ordain in every city[2] elders,[3] as I *commanded* thee.

6 If any *one* be blameless, the husband of one wife, (1 Tim. iii. 2. note 1.) having *believing* children,[1] not accused *of riotous living,*[2] *nor* unruly.[3] (1 Tim. iii. 4, 5.)

proper season, his promise, by the *preaching* of the gospel, *with which I am intrusted* by Christ, *according to the commandment of God, the original contriver* of the method *of our salvation;*

4 *To Titus, my genuine son by the common faith,* the faith in Christ which the Gentiles are permitted to have in common with the Jews, I wish *gracious assistances, merciful deliverances, and eternal life, from God the Father, and the Lord Jesus Christ, the accomplisher of our salvation.*

5 *For this purpose I left thee in Crete, that thou mightest supply the things wanting* in the churches there, *and* in particular *ordain, in every city* where there are churches, *elders, as I commanded* thee. I will therefore describe the character and qualifications of the persons thou oughtest to make elders.

6 *If any one be* in the eye of the world, *blameless, the husband of one wife* at a time, *having children who are Christians,* and who are *not accused of riotous living, nor* are *disobedient* to their parents; persons of this character ordain bishops, that they may assist thee in opposing the Judaizers, ver. 10, 11.

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and the same. And quotes this, and other passages in support of his opinion; but that afterwards, to remove schisms, it was universally agreed that one chosen from among the presbyters, should be raised above the rest, to whom the whole care of the church was to belong. Hence Jerome inferred, that the pre-eminence of bishops above presbyters, is owing more to the custom of the church, than to the command of Christ.

Ver. 6.—1. *Having believing children.* The apostle required that the children of him who was to be ordained a bishop, should be Christians, and of a sober behaviour; because the infidelity and vices of children, at least in the eyes of the vulgar, bring some

7 For a bishop must be blameless, as the steward of God; not self-willed, not soon angry, not given to wine, no striker, not given to filthy lucre;

8 But a lover of hospitality, a lover of good men, sober, just, holy, temperate;

9 Holding fast the faithful word as he hath been taught, that he may be able, by sound doctrine both to exhort and to convince the gainsayers.

10 For there are many unruly and vain talkers and deceivers, specially they of the circumcision:

11 Whose mouths must be stopped; who subvert

7 Δει γαρ τον επισκοπον ανεγκλητον ειναι, ως Θεϱ οικονομον, μη αυθαδη, μη οργιλον, μη παροινον, μη πληκτην, μη αισχροκερδη·

8 Αλλα φιλοξενον, φιλαγαθον, σωφρονα, δικαιον, οσιον, εγκρατη,

9 Αντεχομενον τϱ κατα την διδαχην πιστε λογε, ινα δυνατος η και παρακαλειν εν τη διδασκαλια τη υγιαινουση, και τους αντιλεγοντας ελεγχειν.

10 Εισι γαρ πολλοι και ανυποτακτοι ματαιολογοι, και φρεναπαται, μαλιστα οι εκ περιτομης·

11 Ους δει επιστομιζειν· οι-

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blame on their parents. And therefore it is added, in the next verse, *for a bishop must be blameless.*

2. *Riotous living.* Ασωτιας. This signifies not only the gratification of venereous desires, but the luxury of the table, and all intemperance in the enjoyment of sensual pleasures. Thus of the prodigal son it is said, Luke xv. 13., That *he wasted his substance, Ζων ασωτως, living riotously.*

3. *Nor unruly.* Ανυποτακτα. This in the Syriac version is, (*neque immorigeri præ crapula*), *not refractory through full feeding*, in allusion to brute animals, which the better they are fed, become the more ungovernable.—Seeing a minister's reputation and usefulness depend, in some measure, on the good behaviour of all the members of his family, his children especially ought carefully to avoid every indecency of conduct, from that consideration, as well as from the consideration of the advantages for religious improvement, which they enjoy by living with him.

Ver. 8. *Prudent.* Σωφρονα. This quality consists in the government of our angry passions, so that on all occasions we behave with prudence. It differs from εγκρατη, *Temperate*, which signifies one who bridles his lusts, especially those which are gratified by meat, and drink, and women.

Ver. 9. *Holding fast the true doctrine.* So αντεχομενον τϱ πιστε λογε, should be translated. For πιστε in the sense of *faithful*, is only applicable to persons; and λογος is a word of very general meaning.

7 For a bishop *should* be blameless as the steward of God; not self-willed, not *prone to anger*, not given to wine, *not a* striker, not *one who makes gain by base methods;*

8 But *hospitable*, (1 Tim. iii. 2. note 7.) a lover of good men, *prudent*,[1] just, holy, temperate;

9 Holding fast[1] the *true doctrine* (κατα την διδαχην, 39.) as he hath been taught, that he may be able, *by the teaching which is wholesome*, both to exhort and to *confute* the gainsayers.

10 For there are many unruly and *foolish* talkers[1] and deceivers,[2] especially *those* of the circumcision,

11 Whose mouths must be stopped, who

7 *For a bishop should be free from blame, as* becomes *the steward* of the mysteries *of God*, 1 Cor. iv. 1. He should *not be headstrong, nor ready to fall into a passion, nor addicted to wine; Not a striker* of those who displease him; *not one who* loves money so much that he *makes gain by base methods;* (1 Tim. iii. 3. note 2.)

8 *But* instead of loving money, *hospitable, a lover of good men, prudent* in conduct, *just* in his dealings, *holy* in speech, *and temperate* in the use of every sensual pleasure.

9 He should *hold fast the true* Christian *doctrine as he hath been taught* it by the apostles, *that he may be able, by wholesome teaching, both to instruct* them who desire instruction, *and to confute false teachers who speak against the truth* to overturn it.

10 *For there are many* teachers, who being *unsubjected* to us, *talk in a foolish manner* concerning genealogies and fables, *and deceive* others; of this sort *especially* are *the Jewish teachers,*

11 *Whose mouths must be stopped,* neither by persecution nor force,

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See Ess. iv. 60.—There is a great beauty in the word αντεχομενον, as here used. It signifies the holding fast the true doctrine, in opposition to those who would wrest it from one. By this character, all the Judaizers in Crete were excluded from being bishops; and in Ephesus from being deacons, 1 Tim. iii. 9.

Ver. 10.—1. *Foolish talkers.* Ματαιολογοι are persons who utter a multitude of foolish and trifling things, on the subjects concerning which they speak.

2. *And deceivers.* Φρεναπαται, *Mentium deceptores.* Teachers who delude the minds of their disciples with false opinions, in order to reconcile their consciences to wicked practices.

Ver. 11.—1. *Who subvert whole families;* that is, make whole families go over to Judaism, by wresting the true Christian doctrine

whole houses, teaching things which they ought not, for filthy lucre's sake.

12 One of themselves, *even* a prophet of their own, said, The Cretians *are* always liars, evil beasts, slow-bellies.

13 This witness is true: wherefore rebuke them sharply, that they may be sound in the faith:

14 Not giving heed to Jewish fables, and commandments of men, that turn from the truth.

τινες ὅλους οἴκους ἀνατρέπουσι, διδάσκοντες ἃ μὴ δεῖ, αἰσχροῦ κέρδους χάριν.

12 Εἶπέ τις ἐξ αὐτῶν ἴδιος αὐτῶν προφήτης, Κρῆτες ἀεὶ ψεῦσται, κακὰ θηρία, γαστέρες ἀργαί.

13 Ἡ μαρτυρία αὕτη ἐστὶν ἀληθής· δι' ἣν αἰτίαν ἔλεγχε αὐτοὺς ἀποτόμως, ἵνα ὑγιαίνωσιν ἐν τῇ πίστει·

14 Μὴ προσέχοντες Ἰουδαϊκοῖς μύθοις, καὶ ἐντολαῖς ἀνθρώπων ἀποστρεφομένων τὴν ἀλήθειαν.

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from them. The metaphor is taken from those who overturn houses, by undermining their foundations.

2. *Teaching things which they ought not, for the sake of sordid gain.* The things which the false teachers, contrary to their conscience, inculcated for the sake of drawing money from the Jewish converts, were, the necessity of obeying the law of Moses in order to salvation; the efficacy of the Levitical atonements, to procure pardon for those who continued in their sins; and the merit of being descended from Abraham, whereby all his children without exception, were thought entitled to eternal life. Hence the Jews were so extremely anxious about their genealogies: Hence also the apostle in this, and in his epistles to Timothy, severely condemned genealogies, and the fables therewith connected. See Tit. iii. 9. note 1.

Ver. 12.---1. *One of themselves, a prophet.* This was the poet Epimenides, who, among the Romans, was reputed to have foretold future events. Cicero, speaking of him, Divinat. Lib. i. says, he was *futura præsciens, et vaticinans per furorem; One who foreknew and foretold things future by ecstasy.* Besides, as all poets pretended to a kind of inspiration, the name *prophet* and *poet* were used as synonymous, both by the Greeks and Romans. Clem. Alex. Strom. Lib. vi. informs us that the Egyptians called those *prophets*, who presided over their sacred rites; and that the apostle did not scruple to give that title to Epimenides, because he was esteemed a prophet by the Greeks.

2. *Hath said, the Cretians, &c.* Epimenides said this in his book, Περι χρησμων, *Concerning oracles.* Glassius hath quoted the passage entire, page 2075.---The Cretians were universally hated and branded as liars by the other Greeks, because, as Warburton remarks,

subvert[1] whole *families*, teaching things which they ought not,[2] *for the sake of sordid gain.*

but by clear and strong reasoning, because *they carry off whole families* to Judaism, *teaching things which they ought not, for the sordid purpose of drawing money* from their disciples.

12 One of themselves, *a* prophet[1] of their own, *hath* said,[2] The Cretians ARE *always* liars, evil *wild* beasts, *lazy bellies.*[3]

12 The Judaizers, in this are true Cretians, agreeably to what *one of themselves, a prophet of their own, hath said: The Cretians are exceedingly addicted to lying, and of a savage noxious disposition,* and *lazy gluttons.*

13 This *testimony* is true; *for which cause* rebuke them sharply,[1] that they may be *healthy* in the faith;

13 *This testimony* concerning the Cretians *is just; for which cause* I order thee to *rebuke them* and their disciples *sharply, that* laying aside their wicked principles and practices, *they may be healthy in the faith;*

14 Not giving heed to Jewish fables, and *precepts* of men,[1] *who turn away* the truth.[2]

14 *Not giving heed to Jewish fables* concerning the law, *and* to *precepts* concerning meats, enjoined *by men who turn away true doctrine,* from themselves and others, as a thing noxious.

Divine Legat. vol. i. p. 159., by shewing in their island the tomb of Jupiter the father of gods and men, they published what the rest of the Greeks concealed in their mysteries; namely, that their gods were dead men.---The character given of the Cretians by Epimenides was applied with propriety by the apostle to the Judaizers, because they were natives of Crete.

3. *Evil wild beasts, lazy bellies.* By calling the Cretians *evil wild beasts,* the poet insinuated, that they were of a fierce, ravenous, noxious disposition; and by adding *lazy bellies,* he signified that they were lazy gluttons; as averse to action, as wild beasts are, after gorging themselves with their prey.

Ver. 13. *For which cause rebuke them sharply.* Αποτομως. This metaphor is taken from surgeons, who, in curing their patients, are sometimes obliged to cut their flesh in such a manner as to give them great pain. Titus was to reprove the Cretians *cuttingly* or *sharply.* But the sharpness of his reproofs was not to consist in the bitterness of the language which he used, nor in the passion with which he spake. Reproofs of that sort have little influence to make one healthy, either in faith or practice. It was to consist in the strength of the reasons with which he enforced his reproofs,

15 Unto the pure all things *are* pure; but unto them that are defiled and unbelieving *is* nothing pure; but even their mind and conscience is defiled.

16 They profess that they know God, but in works they deny *him:* being abominable, and disobedient, and unto every good work reprobate.

15 Παντα μεν καθαρα τοις καθαροις· τοις δε μεμιασμενοις και απιστοις ουδεν καθαρον, αλλα μεμιανται αυτων και ὁ νους και ἡ συνειδησις.

16 Θεον ὁμολογουσιν ειδεναι, τοις δε εργοις αρνουνται, βδελυκτοι οντες, και απειθεις, και προς παν εργον αγαθον αδοκιμοι.

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and in the earnestness and affection with which he delivered them; whereby the conscience of the offenders being awakened, would sting them bitterly.

Ver. 14.---1. *Precepts of men.* From the following ver. 15., it appears, that the apostle had now in his eye the precepts of the Judaizers concerning meats clean and unclean; which, although originally the precepts of God, were now abolished under the gospel. Wherefore, if these were any longer enjoined as obligatory, they were not enjoined by God, but were *the precepts of men.*

2. *Who turn away the truth.* The apostle, by a beautiful figure, represents the truth as offering itself to the Judaizers, and the Judaizers as turning it away with contempt.

Ver. 15.---*All meats are pure to the pure.* The word *meats,* is wanting in the original, but must be supplied, the expression being elliptical. See 1 Cor. vi. 12. note.---As the Jews reckoned themselves the only holy people on earth, it must have been extremely displeasing to the false teachers of that nation, to find themselves represented as *polluted* like the Gentiles. In other passages also, the apostle gives these teachers the opprobrious names, with which they stigmatized the Gentiles. See Philip. iii. 2.---If the reader thinks the apostle is not speaking, in this and in the preceding verse, of the Judaizers who insisted that the precepts of the law of Moses concerning meats, were still obligatory, he may be supposed

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CHAP. II.

View and Illustration of the things contained in this Chapter.

THE apostle, having directed Titus to ordain elders in every city, and described the character and qualifications of the persons he was to invest with offices in the church: also,

15 All *MEATS indeed* ARE pure to the pure;[1] but *to the polluted and unfaithful*[2] nothing *is* pure, (αλλα, 78.) *for both their understanding* and conscience is *polluted.*

15 *All meats indeed are pure to the well informed and well disposed. But to those who are polluted* by intemperance, *and* who are *unfaithful* to Christ, *no kind of meat is pure; for both their understanding and conscience is polluted* by their intemperate use of the meats which the law reckons clean.

16 They profess *to know* God,[1] but *by* works they deny HIM, being abominable and disobedient, and (προς, 290.) *concerning* every good work, (αδοκιμοι, Rom. i. 28. note 3.) *without discernment.*

16 *They* of the circumcision *profess to know* the will of *God* better than others; *but by* their *works they deny him; being abomnible* on account of their sensuality, *and disobedience* to the express commands of God, *and to every good work without discernment:* They neither know nor approve of any good work.

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to have had in his eye, those Pythagorean Gentiles and Essene Jews, who, before their conversion, thought it sinful to eat any kind of animal food; and who, since their conversion, still continued in the same persuasion.

2. *And unfaithful.* This is the proper translation of the word απιστοις, because the apostle is not speaking of *unbelievers* or *heathens*, but of such *believers* as were unfaithful to Christ, by living in intemperance and debauchery.

Ver. 16. *They profess to know God.* They boast of having the true knowledge of God's will from the Mosaic revelation, and on that pretence they set their doctrine in opposition to and above the doctrine of the apostles. But by the wickedness of their lives, they shew themselves to be utterly ignorant of God, and of every thing that is good; consequently they deserve no credit from the disciples of Christ, as teachers.

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having laid open the bad character and evil practices of the Judaizers in Crete, and ordered him to rebuke them sharply, he in this chapter gave him a short view of the duties of his office as superintendant both of the teachers and of the people in Crete. He was, in opposition to the Judaizers, to inculcate on the people such precepts only as were suitable to the wholesome doctrine of the gospel, ver. 1.—And with respect to the aged men who held sacred offices, he was to enjoin them

to be attentive to the behaviour of those under their care; to be grave in their own deportment; prudent in giving admonitions and rebukes; and spiritually healthy by faith, love, patience, ver. 2.—In like manner, those aged women who were employed to teach the young of their own sex, he was to exhort to a deportment becoming their sacred character. They were neither to be slanderers nor drunkards; but to be good teachers, ver. 3.—In particular, they were to persuade the young women who were married to do their duty to their husbands, their children, and their families, that the gospel might not be evil spoken of through their bad behaviour, ver. 4, 5. On young men he was to inculcate the government of their passions, ver. 6.—But above all, both in teaching and behaviour, Titus was to make himself a pattern of the virtues which he enjoined to others, ver. 7, 8.—And because the Judaizers,

OLD TRANSLATION.	GREEK TEXT.
CHAP. II. 1 But speak thou the things which become sound doctrine;	1 Συ δε λαλει ἁ πρεπει τῃ ὑγιαινουσῃ διδασκαλια.
2 That the aged men be sober, grave, temperate, sound in faith, in charity, in patience.	2 Πρεσβυτας νηφαλιους ειναι, σεμνους, σωφρονας, ὑγιαινοντας τῃ πιστει, τῃ ἀγαπῃ, τῃ ὑπομονῃ.
3 The aged woman likewise, that *they be* in behaviour as becometh holiness, not false accusers, not given to much wine, teachers of good things.	3 Πρεσβυτιδας ὡσαυτως εν καταστηματι ἱεροπρεπεις, μη διαβολους, μη οινῳ πολλῳ δεδουλωμενας, καλοδιδασκαλους.

Ver. 1. *Wholesome doctrine.* Υγιαινουσῃ. True doctrine is called *wholesome*, because it invigorates all the faculties of the soul, and keeps them in a healthy state.

Ver. 2. *That aged men.* Πρεσβυτης, the word used here, commonly signifies *an old man*. But Le Clerc, in his additions to Hammond, hath shewed that the LXX. use it to denote an office of dignity. Wherefore πρεσβυτας being of the same signification with πρεσβυτερους, it may be translated in this passage *elders*. In support of this translation, I observe that the virtues which Titus was to inculcate on *aged men*, are the same with those which Timothy was to inculcate on bishops and deacons. They were to be νηφαλιους, σεμνους, σωφρονας, *vigilant, grave, prudent*. See 1. Tim. iii. 2. 8.

Ver. 3.—1. *That aged women.* Though the word Πρεσβυτιδας commonly signifies *aged women* indiscriminately, it evidently de-

to allure slaves to their party, taught that under the gospel slaves are free, Titus was to inculcate on slaves obedience to their masters, diligence in their work, and honesty in every thing committed in trust to them, ver. 9, 10.—Withal, to make the Cretian bishops and people sensible of the impiety of the doctrine of the Jewish teachers, concerning the efficacy of the Levitical sacrifices in procuring pardon for impenitent sinners, the apostle declared that the gospel was given for this very purpose, to teach men that denying ungodliness and wordly lusts, they should live soberly, &c. in expectation of a future judgment, ver. 11.—14.—These things the apostle ordered Titus to teach in the plainest and boldest manner, agreeably to the authority with which he was invested as an evangelist, ver. 15.

NEW TRANSLATION.

CHAP. II. 1 But *do thou* (λαλει 55.) *inculcate* the things which become *wholesome*[1] doctrine.

2 That *aged* men[1] be *vigilant*, grave, *prudent*, *healthy by* faith, *love*, *patience*.

3 *That* aged women,[1] *in like manner*, BE *in de-deportment*[2] (ιεροπρεπεις) *as becometh sacred persons*,[3] *not slanderers*;[4] *not enslaved* to much wine,[5] *good teachers*.

COMMENTARY.

CHAP. II. 1 The fables and commandments of men, taught by the Judaizers, sicken the soul. *But do thou inculcate the practices which are suitable to* the *wholesome doctrine* of the gospel.

2 *That aged men*, who hold sacred offices, *be attentive* to the behaviour of their people, *venerable* in their own manners, *prudent* in their behaviour, spiritually *healthy by faith*, *love*, *patience*.

3 *That* the *aged women*, whom the church employs to teach the young of their own sex, *in like manner*, *be in speech and behaviour as becometh persons employed in sacred offices*; *not slanderers*, *not enslaved to much wine*, but *good teachers*.

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notes in this verse, such aged women as were employed by the church, in teaching the young of their own sex the doctrines and precepts of the Christian religion. For, they were to be in speech and behaviour, ιεροπρεπεις, *as became sacred persons*; and, καλοδιδασκαλους, *good teachers*. These characters, especially the last mentioned, did not belong to aged women in general, but only to such of them as were employed in teaching. The things which these persons were to teach the young under their care, are mentioned ver. 4, 5. See 1 Tim. iii. 11. note 1.

4 That they may teach the young women to be sober, to love their husbands, to love their children;

5 *To be* discreet, chaste, keepers at home, good, obedient to their own husbands, that the word of God be not blasphemed.

6 Young men likewise exhort to be sober-minded.

7 In all things shewing thyself a pattern of good works; in doctrine *shewing* uncorruptness, gravity, sincerity,

4 Ἵνα σωφρονίζωσι τας νεας φιλανδρους εἰναι, φιλοτεκνους,

5 Σωφρονας, ἁγνας, οἰκουρους, ἀγαθας, ὑποτασσομενας τοις ἰδιοις ἀνδρασιν, ἱνα μη ὁ λογος τυ Θευ βλασφημηται.

6 Τους νεωτερους ὡσαυτως παρακαλει σωφρονειν.

7 Περι παντα σεαυτον παρεχομενος τυπον καλων ἐργων, ἐν τῃ διδασκαλιᾳ ἀδιαφθοριαν, σεμνοτητα, ἀφθαρσιαν,

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2. *In deportment.* The word καταστημασι denotes, not only the dress, but the carriage of the body: So is fitly translated, *deportment.*

3. *As becometh sacred persons.* The aged women employed by the church to teach the young, are fitly called *sacred persons*, because the office they were employed to discharge, was *a sacred office;* as was shewed, 1 Tim. v. 16. note 1.

4. *Not slanderers.* This was required in the same order of female teachers, 1 Tim. iii. 11.

5. *Not enslaved to much wine.* This is a qualification required in the deacons, 1 Tim. iii. 8.

Ver. 4. *That they may persuade.* So σωφρονιζωσι may be translated. See 2 Tim. i. 7. note 2.

Ver. 5.—1. *Careful of their families.* The word Οικουρους, signifies, both *those who keep at home, and those who take proper care of their families.* In this letter sense I understand it here, with Elsner and the Vulgate.

2. *That the word of God may not be evil spoken of.* The exhortation to be good wives and mothers, which aged women were ordered, in this passage, to give to the young under their care, is not to be considered merely as a rule by which those are to govern themselves, who are intrusted with the office of teaching others; but young women are more especially to consider it as a rule for directing their own conduct; that by their conjugal affection, their care in educating their children, their chastity, their prudent œconomy, their sweetness of disposition, and subjection to their husbands, all founded on the principles of religion, they may do honour to the gospel, which they profess to believe and obey.

4 That they may *persuade*[1] the young women to be *lovers of* their husbands, *lovers of* their children.

5 *To be calm*, chaste, *careful of their families*,[1] good, *subject* to their own husbands, that the word of God *may not be evil spoken of*.[2]

6 *The* young men, *in like manner*, exhort (σωφρονειν) to *govern their passions*.

7 (Περι) In all things *make* thyself a pattern of good works, (διδασκαλια, see 2 Tim. iii. 16.) in *teaching*, *SHEW* incorruptness,[1] gravity, sincerity.

4 *That they may persuade the young women* under their care, *to be lovers of their husbands*, performing the duties of marriage from affection, and *lovers of their children*, by bringing them up religiously.

5 *To be* of a *calm* disposition, *chaste, attentive to the affairs of their families, good* to their domestics, *obedient to their own husbands, that the gospel may not be evil spoken of*, as encouraging wives to neglect their husbands and children, on pretence of their attending on the offices of religion.

6 *The young men, in like manner, exhort to govern their passions*, (ver. 12. note 3.) that they may behave soberly in the giddy season of youth.

7 To give weight to thy exhortations, *In all things make thyself a pattern* of those *good works* which thou enjoinest to others. *In teaching, shew incorruptness* of doctrine, *gravity* of speech, and *sincerity* with respect to the motives by which thou art influenced.

Ver. 7. *Shew*, αδιαφθοριαν *incorruptness, gravity*, αφθαρσιαν, *sincerity*, Some ancient MSS. and versions want the word which I have translated *sincerity*. But it is found in the Alex. MS., in the Arabiac version, and in some of the Greek commentators. Mill thinks it was first placed on the margin as an explication of αδιαφθοριαν, *incorruptness*, and afterwards was inserted in the text. But though both words come from the same original, being differently compounded, they may be distinguished in the following manner. *Incorruptness* (αδιαφθοριαν) may signify that Titus's doctrine was to be free from all corrupt mixtures, taken whether from Judaism or from heathenism. Whereas αφθαρσιαν, *sincerity*, may signify that his motives in teaching were to be *incorrupt*. He was not to teach from the love of money, or fame, or power.

Ver. 8.—1. *Wholesome speech*. υγιη. Speech strong but temperate, that is free from all bitterness. For, as the commentators observe, Titus, who was a converted Gentile, having seen so much of the obstinate, uncharitable, bigotted spirit of the Judaizers,

8 Sound speech that cannot be condemned; that he that is of the contrary part may be ashamed, having no evil thing to say of you.

9 *Exhort* servants to be obedient unto their own masters, *and* to please *them* well in all *things*; not answering again;

10 Not purloining, but shewing all good fidelity; that they may adorn the doctrine of God our Saviour in all things.

11 For the grace of God that bringeth salvation hath appeared to all men,

8 Λογον ὑγιη ακαταγνωστον, ἱνα ὁ ἐξ εναντιας εντραπῃ, μηδεν ἐχων περι ὑμων λεγειν φαυλον.

9 Δουλους ἰδιοις δεσποταις ὑποτασσεσθαι, εν πασιν ευαρεστους ειναι, μη αντιλεγοντας·

10 Μη νοσφιζομενους, αλλα πιστιν πασαν ενδεικνυμενους αγαθην· ἱνα την διδασκαλιαν τοῦ σωτηρος ἡμων Θεου κοσμωσιν εν πασιν.

11 Επεφανη γαρ ἡ χαρις τοῦ Θεου ἡ σωτηριος πασιν ανθρωποις,

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might have been in danger of using harsh language in reproving them, if he had not been thus cautioned by the apostle.

2. *He who is on the opposite side.* Εξ εναντιας, supply, χωρας. He means *infidels*, whether Jews or Gentiles.

3. *Having nothing bad to say concerning you.* Περι ὑμων. Some MSS. and versions have here, περι ἡμων *concerning us.* Either reading shews, as Benson observes, how anxious the apostle was, that the gospel might not be evil spoken of, on account of the misbehaviour either of its teachers, or of its professors; see ver. 10. and and 1 Pet. ii. 12.

Ver. 10. *Not secretly stealing.* The word νοσφιζομενους signifies, the stealing a part of a thing; the thief not daring to take the whole, for fear of being discovered. It is applied to the fraud of Ananias and Sapphira, Acts v. 3., who abstracted a part of the price of their land.

Ver. 11.—1. *For the grace of God.* Here, and Gal. v. 4., the gospel is called *the grace of God*, either because it is the greatest favour which God hath bestowed on men, or because it teaches the doctrine of God's great grace or favour to men.

2. *Hath shone forth to all men.* The word επιφαινω properly signifies *the shining of the sun*, or *of the stars*, Acts xxvii. 20. The gospel, like the sun, hath shone forth to all men, and giveth light to all. Hence Christ, the author of the gospel, is called Luke i. 78., Ανατολη ἐξ ὑψους; *The day-spring from on high*; and Malach. iv. 2., *The sun of righteousness.* Hence also Christ called himself, John viii. 12., *The light of the world.*—The shining forth of the gospel to all

8 *Wholesome* speech[1] *which* cannot be condemned; That he *who* is *on the opposite SIDE*[2] may be ashamed, having *nothing bad* to say *concerning* you.[3]

8 In conversation, and in reproving offenders, use *clear and strong, but temperate speech, which cannot be found fault with,* even by the offenders themselves; *that he who is not a Christian, may be ashamed* of his opposition to thee and to the elders, thy assistants, *having nothing bad to say concerning you* as teachers.

9 Servants *EXHORT* to be *subject to* their own masters, AND in all things *to be careful to please,* not answering again.

9 *Slaves exhort to continue subject to their own masters, and in all things* lawful, *to be careful to please;* especially by performing their service cheerfully; *not* insolently *answering again,* even though they may be reproved unjustly, or with too much severity. See 1 Pet. ii. 18.

10 Not *secretly stealing,*[1] but shewing all good fidelity; that they may adorn the doctrine of God our Saviour in all things.

10 *Not secretly stealing* any part of their master's goods, *but shewing the greatest fidelity* and honesty in every thing committed to them; *that by the whole of their behaviour* in their low station, *they may render the doctrine of the gospel amiable,* even in the eyes of their heathen lords.

11 For the grace of God,[1] *which* bringeth salvation, (σωτηριον) hath *shone forth*[2] to all men,

11 These things I command, *Because the gospel of God, which bringeth* both the knowledge and the means of *salvation, hath shone forth to all men,* to Jews and Gentiles, rich and poor, masters and slaves, without distinction,

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men, is an high recommendation of it, and shews it to be entirely different from the heathen mysteries, which if they contained any thing valuable for reforming mankind, being confined to the initiated, the vulgar were left in ignorance, idolatry and vice.—The gospel likewise differs from the law of Moses, as taught of the Judaizers, who by inculcating the rites and ceremonies of that law as the whole of religion, encouraged their disciples to neglect the duties of piety and morality altogether. Whereas the gospel teaches us, *That denying ungodliness,* &c.

Ver. 12.—1. *Ungodliness* consists, not only in denying the ex-

12 Teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present world;

13 Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ;

12 Παιδευουσα ἡμας, ἱνα αρνησαμενοι την ασεβειαν και τας κοσμικας επιθυμιας, σωφρονως και δικαιως και ευσεβως ζησωμεν εν τω νυν αιωνι,

13 Προσδεχομενοι την μακαριαν ελπιδα, και επιφανειαν της δοξης του μεγαλου Θεου και σωτηρος ἡμων Ιησου Χριστου·

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istence of God, but in denying his perfections, his government of the world, and the retributions of a future state. Also, it consists in neglecting to worship God; in worshipping him by images; in blasphamy or speaking disrespectfully of his providence; in perjury; in profaning the name of God by cursing and swearing; and in disregarding the manifestation which he hath made of his will in the gospel revelation.

2. *Worldly lusts:* Namely gluttony, drunkenness, lasciviousness, anger, malice, revenge, together with the immoderate love of riches, power, fame, and the rest. These lusts being productive of nothing but misery to those who indulge them, the gospel, God's gracious gift, was bestowed on men to rescue them from the dominion of worldly lusts, by teaching them to live soberly, &c.

3. *Should live soberly.* Σωφρονως. *Sobriety* is a habit of self-government, whereby one is able to restrain his appetites, his passions, and his affections, as often as the gratification of his appetites, and the yielding to the impulses of his passions and affections, are in any respect sinful. See 2 Tim. i. 7, note 2.

4. *Righteously. Righteousness* consists in abstaining from injuring others in their person, reputation or fortune; in discharging all the duties belonging to the relations in which one stands to those with whom he is connected, and to the station in which he is placed; in carrying on one's trade and commerce fairly; in performing covenants and promises faithfully; and in short in rendering to every one his due.—The Hebrews held it to be a part of righteousness also, to do works of charity to the poor. Psal. cxii. 9., *He hath dispersed, he hath given to the poor, his righteousness endureth for ever.*

5. *And godly. Godliness* being the opposite to *ungodliness*, described ver. 12. note 1. needs no explanation.

6. *In this present world.* Here the apostle insinuates, that the present world in which we live, is a state of probation for the future world: as is plain likewise from ver. 13.

Ver. 13.—1. *Expecting the blessed hope.* If this is different from the expectation of the appearing of our Saviour Jesus Christ, και,

12 Teaching us, that denying ungodliness[1] and worldly lusts,[2] we should live soberly,[3] righteously,[4] and godly,[5] in this present world,[6]

13 *Expecting the* blessed hope,[1] (και, 221.) *namely*, the *appearing of the glory* of the great God,[2] and our Saviour[3] Jesus Christ;

12 *Teaching us, that renouncing ungodliness*, especially atheism and idolatry, *and* putting away *worldly lusts, we should live temperately, righteously, and godly in this present world,*

13 *Expecting*, not any temporal rewards such as the law promised, but the accomplishment of *the blessed hope of the appearing of the glory of the great God, and our Saviour Jesus Christ*, who will bestow eternal life on all who deny ungodliness and worldly lusts.

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in this clause, must be translated by the word, *and:* in which case, *the blessed hope* will mean *the hope of eternal life*, mentioned chap. i. 2. But as this hope is included in the hope of the appearing of Jesus Christ to raise the dead and to carry his people with him into heaven, the translation which I have given seems more emphatical.

2. *Namely, the appearing of the glory of the great God, and our Saviour Jesus Christ.* This, which is the exact literal translation of the clause, Και επιφανειαν της δοξης τυ μεγαλυ Θευ και σωτηρος ημων Ιησυ Χριστυ, is adopted both by the Vulgate and by Beza.—Considered as an Hebraism, the clause may be translated, as in our Bible, *The glorious appearing of the great God and our Saviour Jesus Christ.* Nevertheless, the literal translation is more just, as the apostle alludes to our Lord's words, Luke ix. 26., *Of him shall the Son of man be ashamed, οταν ελθη εν τη δοξη αυτυ, και τυ πατρος, και των αγιων αγγελων, when he shall come in his own glory, and* in the glory *of the Father, and of the holy angels.*—Matt. xvi. 27., *For the Son of man will come, εν τη δοξη τυ πατρος αυτυ, in the glory of his Father, with his angels; and then he will render to every one according to his works.* —But if Jesus is to appear, at the last day, in his own glory, and in the glory of the Father, that event may fitly be termed *the appearing of the glory of the great God, and of our Saviour Jesus Christ.*—It is true, the article is wanting before σωτηρος. Yet it may be supplied, as our translators have done here, before επιφανειαν; and elsewhere, particularly Ephes. v. 5., *In the kingdom τυ Χριστυ και Θευ, of Christ and of God.* See Ess. iv. 69. Besides, as σωτηρος is in the genative case, it will bear to be translated *of our Saviour*, although the article is wanting. Yet I have not ventured to translate it in that manner, because the meaning of this text hath been much disputed.—At the appearing of Jesus Christ, the rank of all men will be determined, and their precedency settled, and every one placed in a station suitable to the real worth of his character, and continue in that station for ever.

14 Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a pecular people, zealous of good works.

15 These things speak, and exhort, and rebuke with all authority. Let no man despise thee.

14 Ὃς ἐδωκεν ἑαυτον ὑπερ ἡμων, ἱνα λυτρωσηται ἡμας απο πασης ανομιας, και καθαριση ἑαυτῳ λαον περιουσιον, ζηλωτην καλων ἐργων.

15 Ταυτα λαλει και παρακαλει, και ελεγχε μετα πασης επιταγης· μηδεις σε περιφρονειτω.

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2. *The great God.* In giving the title of *great*, to God, the apostle followed the custom of the Jews, who gave that title to the true God, to distinguish him from the gods of the heathens: Thus, Psal. lxxvii. 13., *Who is so great a God as our God?*—I do not think there is any allusion here to *the* Dii Cabiri, *The great Gods* worshipped in Samothrace and Crete, as some commentators imagine.

3. *And our Saviour Jesus Christ.* Because the article prefixed to μεγαλε Θεε, is not repeated before σωτηρος, Beza is of opinion, that one person only is spoken of; namely, *Jesus Christ*, to whom he thinks the title of *the great God* is given in this verse. Accordingly some translate the clause thus: *the great God, even our Saviour Jesus Christ.* And, in confirmation of that opinion, they observe, that we never read in Scripture of *the appearing* of the Father. But the answer is, The apostle does not speak of *the appearing of the Father*, but of *the appearing of the glory of the Father*; agreeable to what Christ himself declared, that at his return to judgment, he will appear surrounded with the glory of his Father. See the first note on this verse.

Ver. 14. *A peculiar people.* Περιουσιον. This is said in allusion to Exod. xix. 5. and Deut. vii. 6. where God calls the Jews *a peculiar* and *a special people to himself*; because he had made them his property, by *redeeming* them from the bondage of Egypt, and had distinguished them from the rest of mankind as his, by rites and ordinances of his own appointment. Christ hath made believers *his peculiar people* by giving himself for them, to *redeem* them from all iniquity, and to purify them to himself a people zealous, not of

14 Who gave himself for us, that he might redeem (1 Tim. ii. 6. note 1.) us from all iniquity, and purify *to* himself a peculiar people,[1] zealous to good works.

14 *Who*, during his first appearing on earth, *gave himself* to death *for us, that he might redeem us from* the power, as well as from the punishment, of *all iniquity, and purify to himself a peculiar people*, not by circumcision and other ceremonial observances, but by being *zealous of good works.*

15 These things[1] *inculcate*, and exhort,[2] and *confute*, (see 2 Tim. iv. 2.) with all authority. Let no *one* despise thee.[3]

15 *These things inculcate* as necessary to be believed, *and exhort* all who profess the gospel, to live suitably to them. *And* such as teach otherwise, *confute with all* the *authority* which is due to truth, and to thee as a teacher commissioned by Christ. *Let no one* have reason to *despise thee.*

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rites and ceremonies, but of good works. This being the great end of Christ's death, how dare any person pretending to be one of Christ's people, either to speak or to think lightly of good works, as not necessary to salvation?

Ver. 15.—1. *These things*; namely concerning the universality of the gospel, and the excellent purpose for which it was given; the coming of Christ to judgment, the end for which he died during his first appearing on earth; and concerning the character of the people of Christ, as persons zealous of good works.

2. *Inculcate and exhort.* The Cretians being a sensual and obdurate people, and the Judaizing teachers having denied the necessity of good works, the apostle commanded Titus, both to affirm the necessity, and to enjoin the practice of them, in the boldest and plainest manner.

3. *Let no one despise thee.* The apostle does not say, as to Timothy, *despise thy youth*, 1 Tim. iv. 12. from which it may be inferred that Titus was an older man than Timothy.—In the compound word περιφρονειτω, the preposition περι, like κατα, alters the meaning of the word with which it is compounded.

CHAP. III.

View and Illustration of the Matters contained in this Chapter.

BECAUSE the Judaizers affirmed, that no obedience was due from the worshippers of the true God to magistrates who were idolators, and because by that doctrine, they made not only the Jewish, but the Gentile believers, bad subjects, and exposed them to be punished as evil doers, (See Rom. xiii. Illustr.) the apostle commanded Titus to inculcate frequently on the Cretians, to obey the magistrates under whose protection they lived, although they were idolators, ver. 1.—and not to speak evil of any one, on account of his nation, or religion, ver. 2.—Because, said the apostle, even we of the Jewish nation, who now believe the gospel, were formerly in behaviour as bad as the heathens; being foolish, disobedient, &c. ver. 3. —and merely through the mercy of God, and not by our own endeavours, have been delivered from our former sinful state,

OLD TRANSLATION.

CHAP. III. 1 Put them in mind to be subject to principalities and powers, to obey magistrates, to be ready to every good work.

2 To speak evil of no man, to be no brawlers, *but* gentle, shewing all meekness unto all men.

3 For we ourselves also were sometimes foolish, disobedient, deceived, serving diverse lusts and pleasures, living in malice and envy,

GREEK TEXT.

1 Ὑπομιμνησκε αυτες αρχαις και εξουσιαις ὑποτασσεσθαι, πειθαρχειν, προς παν εργον αγαθον ἑτοιμους ειναι·

2 Μηδενα βλασφημειν, αμαχους ειναι, επιεικεις, πασαν ενδεικνυμενους πραοτητα προς παντας ανθρωπους.

3 Ημεν γαρ ποτε και ἡμεις ανοητοι, απειθεις, πλανωμενοι, δουλευοντες επιθυμιαις και ἡδοναις ποικιλαις, εν κακια και

Ver. 1. *To obey magistrates.* The word πειθαρχειν, literally signifies *to obey those who rule.* The disposition of the Jews towards heathen rulers, see described Rom. xiii. View. 1 Tim. ii. 2.

Ver. 2. *To speak evil of no man.* The word βλασφημειν, besides *evil speaking*, denotes all those vices of the tongue which proceed either from hatred or from contempt of others, and which tend to hurt their reputation; such as railing, reviling, mocking speeches; whisperings, &c.

by the bath of regeneration and renewing of the Holy Ghost, ver. 4, 5, 6.—That being rescued from ignorance and wickedness by grace, we might become heirs of eternal life, ver. 7.—Next, the apostle ordered Titus strongly to affirm, that every one who hath believed on God is bound to practise good works; and that such works are really profitable to men, by rendering them acceptable to God, ver. 8.—Also he commanded him in his discourses, to avoid the foolish questions and genealogies which the false teachers insisted on, ver. 9.—and to admonish heretical teachers, both concerning their doctrine and their practice: and after a first and second admonition, if they did not amend, to cast them out of the church, ver. 11.—Withal, because the Cretians were disposed to be idle, Titus was to enjoin them to follow some honest occupation, whereby they might both maintain themselves, and do works of charity to the afflicted, ver. 14.—The apostle concluded his epistle with salutations: and with a benediction to all in Crete who acknowledged his apostolical authority, ver. 15.

NEW TRANSLATION.

CHAP. III. 1 Put them in mind to be subject to *governments*, and powers, to obey[1] magistrates, to be ready to every good work;

2 To speak evil[1] of no *one;* to be no *fighters*, BUT *equitable*, shewing all meekness to all men.

3 For *even* we ourselves were *formerly*[1] foolish, disobedient, *erring*, *slavishly* serving diverse (επιθυμιαις) *inordi-*

COMMENTARY.

CHAP. III. 1 *Put the Cretians in mind* of what I have taught them; namely, *to be subject to the governments and powers*, established in Crete; *to obey magistrates* though they be heathens; *to be ready to* perform *every good work* enjoined by the laws of their country;

2 *To speak evil of no one* on account of his nation or religion, to be *no fighters*, *but* of an *equitable* disposition, (Phil. iv. 5. note.) and *to shew the greatest meekness to all men*, even to enemies.

3 This behaviour towards those who profess false religions, becometh us Jews: *For even we ourselves were formerly foolish* in our notions of religion, and in observing the tra-

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Ver. 3. *For even we ourselves were formerly foolish*, &c. Because the *pouring out of the Holy Ghost*, on those of whom the apostle speaks, is mentioned ver. 6., Jerome, Estius, the author of Misc. Sacra, and Benson, are of opinion that the character of the believing Jews before their conversion is described here; and among the

hateful *and* hating one another.

4 But after that the kindness and love of God our Saviour toward man appeared,

5 Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost;

6 Which he shed on us abundantly through Jesus Christ our Saviour;

φθονῳ διαγοντες, στυγητοι, μισουντες αλληλους.

4 Ὁτε δε ἡ χρηστοτης και ἡ φιλανθρωπια επεφανη του σωτηρος ἡμων Θεου,

5 Ουκ ἐξ ἐργων των ἐν δικαιοσυνῃ ὡν εποιησαμεν ἡμεις, αλλα κατα τον αὐτου ἐλεον εσωσεν ἡμας, δια λουτρου παλιγγενεσιας, και ανακαινωσεως πνευματος ἁγιου·

6 Ου ἐξεχεεν ἐφ' ἡμας πλουσιως, δια Ιησου Χριστου του σωτηρος ἡμων·

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rest the character of the apostle himself. But any reader who compares what he says of his own behaviour in his unconverted state, Acts xxiii. 1., Gal. i. 14., 2 Tim. i. 3. will hardly think the apostle speaks of himself. Only, being about to say things disagreeable to the Jews, he classed himself with them, according to his custom, to prevent their being offended with him. See 1 Thess. iv. 15. note.—The sentiment in this passage is beautiful; namely, that the recollection of our own faults ought to make us equitable in judging of the faults of others, and prevent us from passing severe sentences on them when they fall into sin.

Ver. 4. *Of God our Saviour.* That the father is here called *God our Saviour*, is evident from ver. 6. where the same person is said to have poured out the Holy Ghost richly on the Jews *through Jesus Christ our Saviour.* The title of *our Saviour*, justly belongs to the Father, because he formed the scheme of our salvation, and sent his Son into the world to accomplish it, John iii. 16., Rom. v. 8., 1 John iv. 9. on which account the title of *Saviour* is given to the Son likewise.

Ver. 5.—1. *He saved us.* The word *saved* in scripture doth not always denote eternal salvation; but it signifies, sometimes the knowledge of salvation, Rom. xiii. 11. note 2. and sometimes the obtaining the means of salvation: See Rom. xi. 26. note 1. Here *saved us*, signifies, delivered us from the miserable and wicked state in which we were living, before we believed the gospel.—This deliverance is called *justification*, ver. 7. See the note there.

2. *Through the bath of regeneration:* Through *baptism*; called *the bath of regeneration*, not because any change in the nature of the baptized person is produced by baptism, but because it is an emblem of the purification of his soul from sin. Hence Ananias,

nate desires and pleasures, living in malice and envy, *hated,* AND hating one another.

4 But *when the goodness and the philanthropy* of God our Saviour[1] *shone forth,*

5 He saved us,[1] not (ἐξ, 156.) *on account of* works of righteousness which we *had* done, but according to his *own* mercy (διὰ) *through* (λουτροῦ Eph. v. 26. note 1.) *the bath* of regeneration,[2] and *the* renewing of the Holy Ghost,[3]

6 Which he *poured out*[1] on us *richly* through Jesus Christ our Saviour.

ditions of the fathers, *disobedient* to God, *erring* from the truth, *slavishly serving diverse inordinate desires and pleasures, living in malice and envy, hated* by the Gentiles, *and hating one another.*

4 *But when the goodness and philanthropy of God our Saviour,* (ἐπιφανὴς, chap. ii. 11. note 2.) *shone forth* to all mankind, through the preaching of the gospel,

5 *He saved us* Jews from the miserable and wicked state in which we were living, *not on account of any works of righteousness which we had done* under the law to merit such a deliverance, *but in prosecution of his own merciful purpose,* which he accomplished *through the bath* (παλιγγενεσίας) *of regeneration, and* (ἀνακαινώσεως) *the renewing of the Holy Ghost,*

6 *Which he poured out on us richly,* in his various gifts at our conversion, *through Jesus Christ our Saviour,* who procured these gifts for men:

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in allusion to the emblematical meaning of baptism, said to our apostle, Acts xxii. 16., *Arise and be baptized, and wash away thy sins:* Be baptized in token of thy resolution to forsake thy sins, and among the rest thy sin in persecuting the disciples of Jesus.—In the term *regeneration,* when joined with baptism, there is an allusion to the phraseology of the Jewish doctors, who, when they admitted a proselyte into their church by baptism, always spake of him as *one borne again.* Nevertheless the real change in the nature of a believer, which entitles him to be called *a son of God,* is not affected by baptism, but by *the renewing of the Holy Ghost,* mentioned in the next clause. Hence our Lord, whom the apostle hath followed here, joined the two together, in his discourse to Nicodemus, John iii. 5., *Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God.*

3. *And renewing of the Holy Ghost.* The gift of the Holy Ghost, which on some occasions was shed down on the believing Jews and Gentiles from heaven, and on others, was imparted to them by the imposition of the apostle's hands, is with great propriety call-

7 That, being justified by his grace, we should be made heirs according to the hope of eternal life.

8 *This is* a faithful saying, and these things I will that thou affirm constantly, that they which have believed in God might be careful to maintain good works: these things are good and profitable unto men.

7 Ἵνα δικαιωθέντες τῇ ἐκείνου χάριτι, κληρονόμοι γενώμεθα κατ' ἐλπίδα ζωῆς αἰωνίου.

8 Πιστὸς ὁ λόγος· καὶ περὶ τούτων βούλομαί σε διαβεβαιοῦσθαι, ἵνα φροντίζωσι καλῶν ἔργων προΐστασθαι οἱ πεπιστευκότες τῷ Θεῷ· ταῦτα ἐστὶ τὰ καλὰ καὶ ὠφέλιμα τοῖς ἀνθρώποις.

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ed *the renewing of the Holy Ghost*, because by that gift, their belief of the divine original of the gospel was greatly strengthened; so that the doctrines of the gospel, thus confirmed, must have had a powerful influence in producing such a change in their dispositions, as made them new creatures.

Ver. 6. *Which he poured out on us.* Since in the preceding verse, *the Holy Ghost*, signifies *the gift of the* Holy Ghost, I have retained the common translation of the relative ὃν, namely, *which*, to shew, that what is said to have been poured out, was the gift, not the person, of the Holy Ghost.—When the phrase, *poured out*, is used in scripture, to signify the communication of the spiritual gifts, it denotes that these gifts were imparted, not by the imposition of the hands of men, but immediately from heaven, accompanied with some visible sign or token; of which we have instances Acts ii. 2, 3, 4. and x. 44.—Seeing the apostle speaks of himself here as one of those on whom the Holy Ghost was *poured out*, we are warranted to believe that he received the gift of the Holy Ghost by an immediate illapse from heaven, and not by the imposition of the hands of Ananias; and that Ananias's words to Saul, Acts ix. 17., *The Lord Jesus hath sent me that thou mightest receive thy sight and be filled with the Holy Ghost*, though preceded by putting his hands on the apostle, do not mean that Ananias was sent to communicate the Holy Ghost to him by the imposition of his hands: For, in that case Paul could not have said, 2 Cor. xi 5., *I am in nothing behind the very greatest of the apostles.* But, his meaning is, that he was sent to restore Saul's sight, and to baptize him, that after his baptism he might be filled with the gifts of the Holy Ghost immediately from heaven, accompanied with the usual sensible sign, which, Saul, having recovered his sight, was to see. Agreeably to this account of the matter, in Christ's commission to Ananias, Acts ix. 12., no mention is made of his communicating the Holy Ghost to Saul, but only of his putting his hands on him that he might receive his sight: Neither is any thing else mentioned by the apostle himself, Acts xxii. 13. 16.

Ver. 7.—1. *Being justified.* Concerning the forensic sense of the

7 That being justified[1] by his grace,[2] we *might* be made heirs according to the hope of eternal life. (Tit. i. 2.)

8 (Ὁ λογος, 71. 60. 2.) *This doctrine is true;* (και, 211.) *yet concerning these* HEIRS, I *command thee strongly to affirm,* that they *who* have believed[1] in God *should take care to promote*[2] good works. These are (τα καλα, 1 Tim. iii. 1. note 3.) *the things honourable* and profitable *to* men.

7 *That being delivered by the mere favour of God,* from the wickedness and misery of our former state, *we might be made* children and *heirs, agreeably to the hope of eternal life* given us by the promise of God.

8 *This doctrine,* that men are justified and made heirs merely by God's grace, *is true: Yet concerning these heirs, I command thee strongly to affirm, That they who have believed in God should take care to promote good works. These are the things honourable and profitable to men:* They are good for others, as making them happy; and most profitable to one's self, as productive of happiness both here and hereafter.

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terms *justify* and *justification*, see Rom. ii. 13. note 2. The word *justify*, signifies likewise to deliver one from evil, Rom. iv. 25. note 2.

2. *By his grace.* As the pronoun used in this passage is not the relative αντε, but the demonstrative εκεινε, which commonly denotes the remote antecedent, it is probable that *the grace*, not of Christ, who is last mentioned, but of God who is mentioned ver. 4. is meant. By ascribing men's justification to the grace of God, the apostle did not mean to insinuate that good works are not necessary to justification. For he tells us, chap. ii. 12. that the grace of God which bringeth salvation teacheth us to live soberly, righteously, and godly in this present world.

Ver. 8.—1. *That they who have believed in God.* Οι πεπιστευκοτες. *They who have believed, and who continue to believe;* according to the known use of the preterite tenses, Ess. iv. 10.

2. *Take care to promote good works.* Προισασθαι καλων εργων, literally, *to preside over good works;* that is, to practise them ourselves, and by our example and exhortation to encourage others to practise them, and to argue in their defence, against those who speak of them slightingly as not necessary to salvation.—In this, as in other places of scripture, *good works* signify virtuous actions in general, but especially charitable and beneficent actions. Thus, Mat. v. 16., *Let your light so shine before men, that they may see your good works.*—John x. 33., *For a good work we stone thee not.*—1 Tim. v. 10., *Borne witness to for good works: That she hath brought up children; That she hath lodged strangers; That she hath washed the saints feet; That she hath relieved the afflicted; That she*

9 But avoid foolish questions, and genealogies, and contentions, and strivings about the law; for they are unprofitable and vain.

10 A man that is an heretic, after the first and second admonition, reject;

9 Μωρας δε ζητησεις, και γενεαλογιας, και εριδας, και μαχας νομικας, περιισασο· εισι γαρ ανωφελεις, και ματαιοι.

10 Αιρετικον ανθρωπον μετα μιαν και δευτεραν νουθεσιαν παραιτου.

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hath diligently followed every good work.—1 Tim. vi. 18., *That they be rich in good works, ready to distribute, &c.*—What a blessing, as Benson observes, would the ministers of the gospel be to the world, if all of them were careful strongly and often to urge their people to good works, and were themselves examples of such works!—We have the phrase, καλων εργων προισασθαι, repeated ver. 14. But there the connexion leads us to adopt the translation mentioned in the margin of our Bible; *to practise honest trades.*

Ver. 9.—1. *And genealogies.* The genealogies condemned in this and other passages of scripture, in the opinion of Bengelius, are the absurd genealogies of the Æons, taught by the Gnostics. See Col. ii. 9. note. But as the genealoies of the Æons were not invented till long after this epistle was written, I prefer the account given of them in the commentary; the rather that the apostle hath joined genealogies with strifes and fightings about the law. See also 1 Tim. i. 4.

2. *Fightings about the law.* Μαχας νομικας, are those disputes about the efficacy and necessity of obedience to the law in order to salvation, which the Judaizing teachers in Crete maintained with great violence, against all who asserted that obedience to the gospel alone was sufficient to salvation.

Ver. 10.—1. *An heretical man.* See 2 Pet. ii. 1. note 2. where it is shewed, that an *heretic* is one who, from worldly motives, teaches doctrines which he knows to be false; as the Judaizers did, who made the rituals enjoined by the law, more necessary to salvation than a holy life. He also is a heretic who from the same motives makes a party in the church, in opposition to those who maintain the truth. In this latter sense, some understand Αιρετικον ανθρωπον here; and think the phrase should be translated, *A man who maketh a sect:* And that αιρεσις, properly is a sect, either in philosophy or religion. In the first age, when the doctrines of the gospel were delivered by the apostles in person, under the guidance of inspiration, and when the true meaning of these doctrines was not liable to any doubt, because it was ascertained by the apostles themselves, if any teacher taught differently from them, and made a party in the church in opposition to them, he must have done these things contrary to his conscience, either from the love of money, or the lust of power, or from an immoderate propensity to sensual pleasure. Hence Gal. v. 20., *Heresy* is

9 But foolish questions and genealogies,[1] and *strifes and fightings* about the law[2] *resist*; for they are unprofitable and *false*. (See 1 Tim. vi. 4., 2 Tim. ii. 14. 16. 23.)

9 *But the frivolous questions* proposed by the Judaizers, *and* the *genealogies* by which they pretend to prove individuals rightly descended from Abraham, *and* their *strifes and fightings about the law, resist*; *for they are unprofitable and destitute of foundation.*

10 *An heretical man*,[1] after *a* first and second admonition,[2] reject.[3]

10 *An heretical teacher*, who, *after a first and second admonition*, continues in his evil courses, *cast out of the church*, and have no farther communication with him, because he is irreclaimable.

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reckoned among *the works af the flesh*. Doddridge, by *heresy*, understands the denying the fundamental doctrines of the gospel, and the maintaining of that denial with obstinacy, to the breaking of the peace of the church. But, as the apostle saith, the heretic *sinneth, being self-condemned*, I rather think *heresy* is such an error in opinion as results from pravity in the will. For, if a person after prayer and sincere examination, embraces or rejects opinions in religion, according as they appear to him to be true or false, without being biassed by vicious inclinations, can he be blamed even although he should maintain these opinions with firmness, and suffer for them?

2. *After a first and second admonition.* Some copies want the words, *and second.* But the best and greatest number of MSS., together with the Syriac and Vulgate versions, have these words. See Mill in loc. Νουθεσια, denotes an *admonition* which puts a right mind into the person admonished. Titus was not to reject an heretic, till he had tried by a first and second admonition to bring him to repentance, and on trial found him incorrigible.

3. *Reject.* Παραιτε, *Cast him out of the church.* In this manner, the apostle himself treated Hymeneus and Alexander, 1 Tim. 1. 20. By this apostolical Canon, an obstinate heretic, after a first and second admonition without effect, is to be cast out of the church, to prevent the faithful from being led astray by his false doctrines and vicious example.—This method of treating heretics is worthy of attention. For, as Benson observes, the Spirit of God doth not order heretics to be banished, and their goods confiscated, far less doth he order them to be imprisoned, tortured, and burnt, if they will not retract their errors. He doth not even give allowance to rail at, or speak evil of them. Such methods of treating heretics, never proceeded from the college of the apostles, but from the synagogue of Satan. To disown a wicked man as a brother Christian, and to avoid all familiar society with him, and to cast him out of the church by a public sentence of excommuni-

11 Knowing that he that is such is subverted, and sinneth, being condemned of himself.

12 When I shall send Artemas unto thee, or Thychicus, be diligent to come unto me to Nicopolis; for I have determined there to winter.

13 Bring Zenas the lawyer and Apollos on their journey diligently, that nothing be wanting unto them.

14 And let ours also learn to maintain good works for necessary uses, that they be not unfruitful.

11 Ειδως ὁτι ἐξεστραπται ὁ τοιουτος, και ἁμαρτανει, ων αυτοκατακριτος.

12 Ὁταν πεμψω Αρτεμαν προς σε η Τυχικον, σπευδασον ελθειν προς με εις Νικοπολιν· εκει γαρ κεκρικα παραχειμασαι.

13 Ζηναν τον νομικον και Απολλω σπευδαιως προπεμψον, ἱνα μηδεν αυτοις λειπῃ.

14 Μανθανετωσαν δε και οἱ ἡμετεροι καλων ἐργων προισασθαι εις τας αναγκαιας χρειας, ἱνα μη ωσιν ακαρποι.

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cation, is what the church, and every society hath a right to do, agreeably to our Lord's rule, Mat. xviii. 15. 17., and is all that should be done in such a case. See 2 Thess. iii. 14, note 2.

Ver. 11.—1. *Knowing that such a person is perverted.* Estius says, the word ἐξεστραπται is commonly applied to buildings, and signifies *to be overturned from the foundation.* According to others, it signifies *to be turned out of the way.* Wherefore, when it is said of an heretic that *he is perverted*, the meaning is, *that he is so utterly depraved*, that there is no hope of his amendment.

2. *Being self-condemned.* Doddridge, who thinks heresy consists in denying the fundamental doctrines of the gospel, interprets *self-condemned*, of the heretic's furnishing by his actions matter of condemnation against himself; just as some are said to condemn others, Mat. xii. 41, 42., Heb. xi. 7., who afford matter for condemning them.—Grotius, Barlow, Hammond, Hallet, Benson, &c. by the heretic's *condemning himself*, understand his cutting himself off from the church by separation, or otherwise; a punishment which the church inflicts on its faulty, or unsound members.—I think this mark of an heretic that *he is self-condemned*, implieth that an heretic is one who teacheth erroneous doctrines knowing them to be erroneous. For as Whitby justly observes, no man who acts according to his judgment, how erroneous soever it may be, is self-condemned by that action.

Ver. 12.—1. *When I shall send Artemas to thee, or Tychicus.* Tychicus is often mentioned in St Paul's epistles. But of Artemas we know nothing: only from this passage it appears, that he was a faithful and able teacher, and fit to supply Titus's place in Crete.

11 Knowing that *such a person is perverted,*[1] and sinneth, being *self-condemned.*[2]

12 When I shall send Artemas *to* thee, or Tychicus,[1] *Make haste* to come *to* me *at* Nicopolis,[2] for I have determined to winter there.

13 *Diligently help forward* on their journey, Zenas the lawyer,[1] and Apollos, that nothing *may* be wanting *to* them.

14 And let ours also learn *to practise honest trades,* for necessary uses, that they *may not* be unfruitful.

11 *Knowing that such a teacher is utterly depraved: and* in teaching false doctrine from worldly motives, *sinneth, being self-condemned.*

12 *When I shall send,* either *Artemas to thee or Tychicus,* to supply thy place in Crete, leave the churches there to his management, and *as speedily as possible come to me at Nicopolis, for there I have determined to winter,*

13 *Diligently supply Zenas the lawyer, and Apollos,* (See Acts xviii. 24.—28.) *with whatever is necessary for their journey, that* in coming to me, *nothing* which they need, *may be wanting to them.*

14 *And,* that the expence necessary to such offices may be defrayed, *Let our disciples* in Crete *also learn to follow honest trades* for supplying *what is necessary* to themselves, and *that they may not be unfruitful* in good offices to others.

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2. *Come to me at Nicopolis.* There were cities of this name in Macedonia on the confines of Thrace, and in Epirus and Pontus. The one in Epirus, was built opposite to Actium, and named *Nicopolis, or the city of victory,* in memory of the victory which Augustus obtained over Anthony and Cleopatra. L'Enfant is of opinion that this is the *Nicopolis* of which the apostle speaks: And that while he wintered there, he visited his disciples in Illyricum, Rom. xv. 19. Other commentators think the apostle meant Nicopolis in Macedonia, situated near mount Hæmus on the confines of Thrace. But without settling that point, I observe that the apostle's determination to winter in Nicopolis, wherever it was, shews that he was at liberty when he wrote this epistle; consequently that it was written in the interval between his first and second imprisonments.

Ver. 13. *Zenas the lawyer, and Apollos.* Zenas is mentioned in this passage only. He is called Νομικον, *the lawyer,* which Jerome interprets, *Legis Doctorem, a teacher of the law,* because he had *formerly* been of that profession among the Jews. Benson also is of the same opinion: and quotes Mat. xxii. 35. where one of that profession is called νομικος. But others think Zenas was a Roman lawyer.—It would seem that Zenas and Apollos were to pass

15 All that are with me salute thee. Greet them that love us in the faith. Grace *be* with you all. Amen.

15 Ασπαζονται σε οἱ μετ' ἐμου παντες. Ασπασαι τους φιλουντας ἡμας ἐν πιστει. Ἡ χαρις μετα παντων ὑμων. Αμην.

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through Crete, either in their way to the apostle, or to some place whither he had sent them. He therefore desired Titus to help them forward on their journey, by supplying them with such necessaries as they were in want of, that they might not be retarded.

Ver. 15.—1. *Salute them who love us in faith.* By this description of the persons in Crete to be saluted in his name, the apostle expressly excluded the Judaizing teachers, on whom he put that mark of disrespect, to make them sensible how much he disapproved of their conduct.

15 All *who* are with me salute thee. *Salute* them *who* love us in the faith.[1] Grace BE with *all of you.*[2] Amen.

15 *All* my fellow-labourers *who are with me in* Colosse, *wish thee health. Present my good wishes to them* in Crete, *who* shew their *love* to *me, by maintaining the true faith* of Christ. *The favour* and blessing *of God be with all of you. Amen.*

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2. *Grace be with all of you.* By the expression *all of you*, the apostle intimated that this epistle was intended, not for Titus alone, but for the churches in Crete; the members of which were to be taught the things in this letter, and to be exhorted, and even reproved, agreeably to the directions contained in it.

A NEW

LITERAL TRANSLATION

OF

ST PAUL'S EPISTLE

TO

PHILEMON.

PREFACE.

SECT. I. *The History of Philemon.*

PHILEMON, to whom this epistle was written, was no stranger to the apostle Paul. For in the first and second verses, the apostle addressed all the members of Philemon's family, as well acquainted with them. And ver. 19, he insinuates that Philemon himself was his convert. Nay, ver. 17, Philemon's respect for the apostle is mentioned. He was an inhabitant of Colosse, as appears from the epistle to the Colossians, chap. iv. 9., where Onesimus, Philemon's slave, is called *one of them.* And ver. 17. the brethren of Colosse are desired to say to Archippus (the person mentioned Philem. ver. 2.) *Take heed to the ministry which thou hast received.*— Besides, the ancients believed that Philemon was an inhabitant of Colosse. So Theodoret says expressly in his commentary on this epistle; and tells us that his house was still re-

maining in Colosse in his time; that is, in the beginning of the fifth century. And Jerome also in his commentary on this epistle, says Philemon was of Colosse: and Theopylact calls him *a Phrygian*, Oper. tom. 2. p. 861.—For an account of Colosse, see Pref. to Colossians.

Philemon seems to have been a person of great worth as a man, and of some note as a citizen in his own country; for his family was so numerous, that it made a church by itself; or at least a considerable part of the church at Colosse, ver. 2. He was likewise so opulent, that he was able *by the communication of his faith*, that is by his beneficence, to refresh the bowels of the saints, ver. 6, 7.—According to Grotius, Philemon was an elder of Ephesus. But Beausobre speaks of him as one of the pastors of Colosse: in which he is followed by Doddridge.—From the apostle's employing Philemon to provide him a lodging in Colosse, Michaelis conjectures that he was one of the deacons there.—These authors were led to think Philemon a minister of the gospel, because in the inscription of this letter, the apostle calls him *his fellow-labourer*. But that appellation is of ambiguous signification; being given, not only to those who preached the gospel, but to such pious persons also, whether men or women, as assisted the apostles in any manner, while they were employed in preaching. See Rom. xvi. 8., 3 John, ver. 8.

The ancients differed as much as the moderns in their opinion concerning Philemon's station in the church. Some of them reckoned him a bishop. But others, fancying that Apphia was his wife, contended that he had no ecclesiastical character whatever; for they began very early to esteem celibacy in ecclesiastical persons. In particular, Hilary the deacon saith expressly, that he was one of the laity. Theodoret, Oecumenius, and Theopylact, seem also to have been of the same opinion. See Whitby's preface to this epistle.

Sect. II. *Of the Occasion on which the Epistle to Philemon was written.*

Onesimus, a slave, on some disgust, having run away from his master Philemon, came to Rome, and falling into want, as

is supposed, he applied to the apostle, of whose imprisonment he had heard, and with whose benevolent disposition he was well acquainted, having, as it seems, formerly seen him in his master's house. Or, the fame of the apostle's preaching and miracles, having drawn Onesimus to hear some of the many discourses which he delivered in his own hired house in Rome, these made such an impression on him, that he became a sincere convert to the Christian faith: For the apostle calls him, ver. 9. *his son, whom he had begotten in his bonds.* After his conversion, Onesimus abode with the apostle, and served him with the greatest assiduity and affection. But being sensible of his fault in running away from his master, he wished to repair that injury, by returning to him. At the same time being afraid, that on his return, his master would inflict on him the punishment, which, by the law or custom of Phrygia, was due to a fugitive slave, and which, as Grotius says, he could inflict without applying to any magistrate, he besought the apostle to write to Philemon, requesting him to forgive and receive him again into his family. The apostle, always ready to do good offices, very willingly complied with Onesimus's desire, and wrote this letter to Philemon, in which, with the greatest softness of expression, warmth of affection, and delicacy of address, he not only interceded for Onesimus's pardon, but urged Philemon to esteem him, and put confidence in him, as a sincere Christian.—And because restitution, by repairing the injury that had been done, restores the person who did the injury to the character which he had lost, the apostle, to enable Onesimus to appear in Philemon's family with some degree of reputation, bound himself in this epistle by his handwriting, not only to repay all that Onesimus owed to Philemon, but to make full reparation also for whatever injury he had done to him by running away from him.

To account for the solicitude which the apostle shewed in this affair, we must not, with some, suppose that Philemon was keen and obstinate in his resentments. But rather, that having a number of slaves, on whom the pardoning of Onesimus too easily might have had a bad effect, he might judge some punishment necessary for a warning to the rest. At least the apostle could not have considered the pardoning of Onesimus, as a matter which merited so much earnest entreaty, with

a person of Philemon's piety, benevolence, and gratitude, unless he had suspected him to have entertained some such apprehension.

Many are of opinion, that Onesimus robbed his master before he ran off. But of this there is no evidence; unless we think the expression, ver. 18., *If he hath injured thee any thing*, contains an insinuation of that sort. But the apostle might mean, *injured thee* by the loss of his service. The words will fairly bear that interpretation. Why then, as Lardner observes, impute crimes to men without proof?—What the apostle wrote to Philemon on this occasion is highly worthy of our notice: Namely, that although he had great need of an affectionate honest servant to minister to him in his bonds, such as Onesimus was, who had expressed a great inclination to stay with him; and although, if Onesimus had remained with him, he would only have discharged the duty which Philemon himself owed to his spiritual father: yet the apostle would by no means detain Onesimus without Philemon's leave; because it belonged to him to dispose of his own slave in the way he thought proper. Such was the apostle's regard to justice, and to the rights of mankind!

Whether Philemon pardoned Onesimus, or punished him, is not known. Only, from the earnestness with which the apostle solicited his pardon, and from the generosity and goodness of Philemon's disposition, we may conjecture that he actually pardoned Onesimus; and even gave him his freedom, in compliance with the apostle's insinuation, as it is interpreted by some, that *he would do more than he had asked.* For it was no uncommon thing, in ancient times, to bestow freedom on such slaves, as had obtained the esteem and good will of their masters, by their faithful services.

Sect. III. *Of the Authenticity and Use of St Paul's Epistle to Philemon.*

Jerome, in his Preface to this epistle, says, *Volunt aut epistolam non esse Pauli; aut etiam si Pauli sit, nihil habere quod nos edificare possit. Et a plerisque veteribus repudiatam, dum commendandi tantum scribebatur officio, non docendi.* But

Chrysostom in his Preface, hath shewed several excellent uses which may be made of this epistle; two of which, as they are of great importance, I shall mention.—The first is, In this epistle the apostle hath left to churchmen an excellent example of charity, in endeavouring to mitigate the resentment of one in a superior station, towards his inferior, who had injured him; and in endeavouring to restore the inferior to the favour of the other, which he had lost through his unfaithfulness: and that, not only by arguments drawn from reason, but by generously binding himself to repay all the loss which the superior had sustained by the injury of the inferior.—The second use which may be made of this epistle is equally excellent. It sets before churchmen of the highest dignity, a proper example of attention to the people under their care, and of affectionate concern for their welfare, which, if it were imitated, would not fail to recommend them to the esteem and love of their people; consequently would give them a greater capacity of doing them good.—I add some other uses; namely, that, although no article of faith be professedly handled in this epistle, and no precepts for the regulation of our conduct be directly delivered in it, yet the allusions to the doctrines and precepts of the gospel found in it, may be improved in various respects for regulating our conduct. For, it is therein insinuated, 1. That all Christians are on a level. Onesimus the slave, on becoming a Christian, is the apostle's son, and Philemon's brother.—2. That Christianity makes no alteration in men's political state. Onesimus the slave, did not become a freeman by embracing Christianity, but was still obliged to be Philemon's *slave for ever*, unless his master gave him his freedom.—3. That slaves should not be taken nor detained from their masters, without their masters' consent, ver. 13, 14.—4. That we should not contemn persons of low estate, nor disdain to help the meanest, when it is in our power to assist them, but should love and do good to all men.—5. That, where an injury hath been done, restitution is due, unless the injured party gives up his claim.—6. That we should forgive sinners who are penitent, and be heartily reconciled to them.—7. That we should never despair of reclaiming the wicked, but do every thing in our power to convert them.

The anxiety which the apostle shewed for the welfare of

Onesimus, in return for his affectionate services, could not fail to cherish good dispositions in the breast of Philemon.—Nor is it possible even at this day, so long after Philemon and his slave are both gone, to read this letter without experiencing, in some measure, the same happy effect.

In the mean time, if this epistle had served no other purpose, but to shew the world what sort of man the apostle Paul was in private life, it would justly have merited a place in the canon of scripture. For, in it the writer hath displayed qualities which by men are held in the greatest estimation; such as, an high spirit arising from a consciousness of his own dignity, consumate prudence, uncommon generosity, the warmest friendship, the most skilful address, and the greatest politeness as well as purity of manners: Qualities not to be found, either in an enthusiast, or in an impostor.—Doddridge observes, "That this epistle, considered as a mere human composition, "is a master-piece of its kind. For, if it is compared with "an epistle of Pliny, supposed to have been written on a si-"milar occasion, Lib. ix. epist. 21. that epistle, though pen-"ned by one who was reckoned to excel in the epistolary "style, and though it has undoubtedly many beauties, will be "found by persons of taste, much inferior to this animated "composition of the apostle Paul."

Sect. IV. *Of the Time and Place of writing the Epistle to Philemon.*

That this epistle was written from Rome, about the time the epistle to the Colossians was written, may be gathered from the following circumstances.—Like the epistle to the Colossians, this was written when the apostle was in bonds, ver. 1. 10. 13. 23. and when he had good hopes of obtaining his liberty, ver. 22.—Timothy joined Paul in both epistles.—Epaphroditus, Mark, Aristarchus, Demas, and Luke joined in the salutations in both.—Lastly, Onesimus, the bearer of this, was one of the messengers by whom the epistle to the Colossians was sent, Col. iv. 9.—But if the epistle to Philemon was written about the time the epistle to the Colossians was sent, it

must have been written at Rome, in the end of A. D. 61, or in the beginning of 62.

Onesimus, in the apostle's letter to the Colossians, having been particulary recommended to their notice, Col. iv. 9. it cannot be doubted that they cheerfully received him into their church.—In the Apostolical Constitutions, Lib. viii. c. 4. 6., Onesimus is said to have been bishop of Berœa. But that writing is of little authority.—When Ignatius wrote his epistle to the Ephesians, their bishop's name was *Onesimus*; and Grotius thought he was the person for whom St Paul interceded. But, as Lardner observes, that is not certain. Mill has mentioned a copy, in which, at the conclusion, it is said, That Onesimus died a martyr at Rome, by having his legs broken.

OLD TRANSLATION.

VER. 1 Paul, a prisoner of Jesus Christ, and Timothy *our* brother, unto Philemon our dearly beloved, and fellow-labourer,

2 And to *our* beloved Apphia, and Archippus our fellow-soldier, and to the church in thy house:

3 Grace to you, and peace, from God our Father, and the Lord Jesus Christ.

4 I thank my God, making mention of thee always in my prayers,

5 Hearing of thy love and faith, which thou hast toward the Lord Jesus, and toward all saints;

GREEK TEXT.

1 Παυλος δεσμιος Χριστ Ιησ, και Τιμοθεος ὁ αδελφος, Φιλημονι τῳ αγαπητῳ και συνεργῳ ἡμων,

2 Και Απφια τῃ αγαπητῃ, και Αρχιππῳ τῳ συστρατιωτῃ ἡμων, και τῃ κατ οικον σ ἐκκλησια.

3 Χαρις ὑμιν, και ειρηνη απο Θ πατρος ἡμων, και Κυριε Ιησ Χριστ.

4 Ευχαριστω τῳ Θ μ, παντοτε μνειαν σ ποιουμενος επι των προσευχων μ,

5 Ακουων σ την αγαπην και την πιστιν ἣν ἐχεις προς τον Κυριον Ιησ και εις παντας τους ἁγιους·

Ver. 1.—1. *Confined with a chain for Christ Jesus.* Δεσμιος Χριστ. This is the genitive of the object, Ess. iv. 24.—Or it may be the genitive of possession; and be translated, *a prisoner belonging to Christ Jesus.* But as the word *prisoner* does not convey a just idea of Paul's state at that time, δεσμιος is more properly translated, *confined with a chain.*—For an account of the manner in which the apostle was confined at Rome, see Eph. vi. 20. note.—In writing to Philemon, Paul did not call himself *an apostle*, because he wrote only in the character of a friend, to request a favour, rather than to enjoin what was fit, ver. 8, 9.

2. *And Timothy.* In the preface to St Paul's epistle to the Colossians, sect. 1., it was shewed, that the Colossians were converted by Paul. Wherefore, if Timothy assisted him in that work, being known to Philemon, he very properly joined Paul in this letter, to signify that he joined him in this request, as well as in his testimony concerning the good disposition of Onesimus.

3. *Our brother.* So the apostle called Timothy, to add dignity to his character.

4. *And our fellow-labourer.* This sheweth that Paul and Philemon were personally known to each other.

Ver. 2.—1. *And to Apphia the beloved, and to Archippus.* These persons being mentioned after Philemon, and before the church in

NEW TRANSLATION.

VER. 1 Paul *confined with a chain for*[1] *Christ Jesus*, and Timothy[2] OUR brother,[3] *to* Philemon *the beloved, and our* fellow-labourer,[4]

2 And *to Apphia the beloved*, and *to* Archippus[1] our fellow-soldier[2] and to the church (κατ') in thy house:

3 Grace *be* to you, and peace from God our Father, and *FROM* the Lord Jesus Christ.

4 I *give thanks to* my God[1] always, *when I make* mention of thee in my prayers,

5 *Having heard*[1] of thy love and faith which thou hast (προς) toward the Lord Jesus and (εις) *to* all *the* saints.

COMMENTARY.

VER. 1 *Paul confined with a chain for* preaching *Christ Jesus* to the Gentiles, *and Timothy our brother* minister, *to Philemon the beloved* of us both, *and our fellow-labourer* in the gospel,

2 *And to Apphia the beloved* of all who know her, *and to Archippus our fellow-soldier, and to* that part of *the church* at Colosse which is *in thy house:* See Rom. xvi. 5. note 1.

3 We wish *increase of the favour of God*, and of good dispositions *to you, and happiness*, temporal and eternal, *from God our Father, and from our Lord Jesus Christ.*

4 *I* Paul *give thanks to my God always, when I make mention of thee* Philemon *in my prayers*, (see 2 Tim. i. 3. note 3.)

5 *Having heard* of the increase *of thy love and faith which thou hast towards the Lord Jesus, and to all* who are styled *saints*, because they believe on and worship the true God in sincerity.

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his house, it is a presumption, as the commentators observe, that they were his relations, lived in family with him, and made a part of the church in his house.—Because Apphia is mentioned before Archippus a minister of the gospel, some of the fathers conjecture that Apphia was Philemon's wife. Lightfoot saith Archippus was his son.

2. *Our fellow-soldier.* See Philip. ii. 25. note 1.—By addressing this letter, not only to Philemon, but to Apphia also, and Archippus, and to the church in Philemon's house, and by wishing them all manner of felicity, the apostle interested the whole of Philemon's family to aid him in his solicitation for Onesimus.

Ver. 4. *I give thanks to my God*, &c. By telling Philemon that he thanked God always in his prayers for his increasing faith and love, he in a very delicate manner prepared him for listening to the request he was about to make in behalf of Onesimus. For it was a telling him, in an indirect manner, that his own benevolent

6 That the communication of thy faith may become effectual, by the acknowledging of every good thing which *is* in you in Christ Jesus.

6 Ὅπως ἡ κοινωνια της πιστεως σε ενεργης γενηται εν επιγνωσει παντος αγαθε τε εν ὑμιν εις Χριστον Ιησεν.

7 For we have great joy and consolation in thy love, because the bowels of the saints are refreshed by thee, brother.

7 Χαραν γαρ εχομεν πολλην και παρακλησιν επι τη αγαπη σε, ὁτι τα σπλαγχνα των ἁγιων αναπεπαυται δια σε, αδελφε.

8 Wherefore, though I might be much bold in Christ to enjoin thee that which is convenient,

8 Διο πολλην εν Χριστω παρρησιαν εχων επιτασσειν σοι το ανηκον·

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disposition would lead him to pardon Onesimus, although he had greatly offended him.

Ver 5. *Heard of thy love and faith, which thou hast toward the Lord Jesus and to all the saints.* By a transposition not uncommon in the most elegant writings, *love* here refers to the saints; and *faith* to the Lord Jesus. See Matth. xii. 22. 1 Cor. vi. 11.—Mill mentions some ancient MSS. and versions which read in this verse, *Heard of thy faith and love, which thou hast toward the Lord Jesus and to all the saints*—From the expression, *Heard of thy love*, &c. some have inferred that the apostle was not personally acquainted with Philemon. But that no such inference can be drawn from this expression, see proved Ephes. i. 15. note 1.

Ver. 6.—1. *I pray that the communication*, &c. Benson and Bengelius are of opinion, that the words κοινωνια της πιστεως σε, do not mean Philemon's imparting the fruits of his faith to others, but his partaking of faith in common with other Christians. But, if the words τοις ἁγιοις, *to the saints*, are supplied from the foregoing verse, after the words, *thy faith*, in this verse, it will afford a meaning more agreeable to the scope of the apostle's discourse. For by a common metonymy, *faith* may signify the fruits of faith; and κοινωνια, construed with a dative of the person, often signifies the imparting of a thing to others. See 1 John i. 3. note 3., where the different meanings of κοινωνια are given: Also Rom. xii. 13. Gal. vi. 6., where κοινωνεω signifies *to distribute* or *impart to another*.

2. *To the acknowledgment of every good thing which is in you.* By using the word *you*, the apostle praised all the members of Philemon's family for their works of charity to the saints; but more especially Philemon himself; as it is here insinuated, that his family were led to do these benevolent offices in imitation of him.

Ver. 7.—1. *The bowels of the saints are refreshed.* If by *the bowels of the saints*, the apostle meant *the saints themselves*, *the refreshment*

6 *I PRAY* that the communication of thy faith may *be* effectual,[1] (ἐν) *to the acknowledgment* of every good thing which is in you,[2] (εἰς) *toward* Christ Jesus.

7 For we have *much* joy and consolation in thy love, because the bowels[1] of the saints are refreshed by thee, brother.[2]

8 (Διὸ) Wherefore, though I might be much bold in Christ to enjoin thee[1] *what is fit;*

6 Also *I pray, that the communication* of the fruits *of thy faith* to the saints, in the many good offices which thou dost to them, *may be effectual,* for bringing others *to the acknowledgment of every good disposition, which is in you towards the members of Christ.*

7 *For we ourselves have much joy and consolation in thy love,* more particularly *because the bowels of the saints are refreshed by thee, brother:* thy house is open to them: thy riches are a relief to all the saints.

8 *Wherefore, though I might be very bold* as an apostle *in* the church of *Christ, to enjoin thee,* his disciple, to do *what is fit* in the affair I am going to mention;

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of which he speaks, was produced by the relief which Philemon's works of charity brought to them in their distresses. And *the saints* who were thus refreshed, were not those alone who lived in Philemon's neighbourhood, but those also who were driven from their homes for the name of Christ; or, who went about preaching the gospel. Perhaps also the apostle meant, that the knowledge of Philemon's charitable actions gave great joy, even to the saints who had no need of his good offices. This joy, as well as the relief above mentioned, is fitly compared by the apostle to the refreshment which a person faint with thirst receives from drink. See verse 20. note 2.

2. *By thee, brother.* The apostle calls Philemon *his brother,* not merely because he was a Christian, but because he was a Christian of the same good dispositions with himself, and one whom he tenderly loved. By placing this appellation in the end of the sentence, he gave it an engaging emphasis: So that it could not fail to make a strong impression on Philemon's mind.

Ver. 8. *Wherefore though I might be much bold in Christ to enjoin thee,* &c. The apostle's management in this part of his letter is excellent. He tells Philemon that although, as an apostle of Christ, he might have commanded him to do what was fit in the affair he was about to mention, he would not use his authority, but rather beseech him as a friend to do it. And to persuade him, he suggested such things as one friend might with propriety mention to another, of whom he was asking a favour. The person who besought Philemon, was Paul, who, as we shall see immediately, was his spiritual father; Paul grown old in the service of the gospel;

9 Yet, for love's sake, I rather beseech *thee*, being such an one as Paul the aged, and now also a prisoner of Jesus Christ.

10 I beseech thee for my son Onesimus, whom I have begotten in my bonds:

11 Which in time past was to thee unprofitable, but now profitable to thee and to me;

9 Δια την αγαπην μαλλον παρακαλω, τοιουτος ων ὡς Παυλος πρεσβυτης, νυνι δε και δεσμιος Ιησυ Χριστυ.

10 Παρακαλω σε περι του εμου τεκνου, ὁν εγεννησα εν τοις δεσμοις μου, Ονησιμον·

11 Τον ποτε σοι αχρηστον, νυνι δε σοι και εμοι ευχρηστον.

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and Paul now also confined with a chain for preaching Christ; considerations which must have made a deep impression on Philemon, who being himself a sincere Christian, could not but wish to gratify one, who, at the expence of unspeakable labour and suffering, had done the greatest service to mankind, by communicating to them the knowledge of the gospel.

Ver. 9. *Being such an one as Paul the aged.* Although at the time of the stoning of Stephen, Saul is said to have been *a young man*, Acts vii. 58., it does not imply that he was then a mere youth. The witnesses laying their clothes at his feet, and his immediately taking an active part in persecuting the disciples, but especially his receiving a commission for that purpose from the chief priests, are proofs that he possessed both judgment an experience. Wherefore, at the stoning of Stephen, he may have been thirty years old; at which age he might very properly be called *a young man*. See Pref. to 1 Tim. Sect. 2.—Between the death of Stephen and Saul's conversion, some time elapsed. From the time of his conversion to the writing of this letter, he had laboured in the gospel near thirty years: So that, being now sixty years old or more, he was really an *aged* person.—Benson following Theophylact, says πρεσβυτης in this passage has the signification of πρεσβευτης, *an ambassador*; and in support of his opinion he cites some passages from the LXX. and from the Apocrypha.

Ver. 10.—1. *I beseech thee.* There is a beautiful emphasis in the repetition of the words, *I beseech*, which he had introduced in the preceding verse.

2. *For my son, whom I begat in my bonds, even Onesimus.* Onesimus's name in the end of this sentence, has a fine effect, by keeping the reader in suspense. This every person of taste must perceive. The apostle would not so much as mention Onesimus's name till he had prepared Philemon for hearing it; and when he does mention it, instead of calling him *a fugitive slave*, or even *a slave* simply, he calls him *his own son*; to shew that he had a tender affection for him, and was much interested in his welfare. And

9 Yet, for love's sake, I rather beseech, *being* such an one as Paul the aged,[1] and now also (δεσμιος) *one confined with a chain for* Jesus Christ.

9 *Yet,* instead of using my authority, *by that love* which thou bearest to the saints and to me, *I rather beseech* thee, *who am such an one as Paul,* thy friend, *grown old* in the service of the gospel; *and now also confined with a chain for* preaching *Jesus Christ:*

10 I beseech[1] thee for my son, whom *I begat* in my bonds, *EVEN* Onesimus;[2]

10 By all these considerations *I beseech thee for my son, whom I begat in my bonds;* and who, on that account, is very dear to me, *even Onesimus.*

11 *Who formerly* was to thee unprofitable,[1] but now *WILL BE very* profitable to thee (και 209.) *even as* to me.[2]

11 *Who,* I acknowledge, *formerly was to thee an unprofitable* slave, *but now,* having embraced the gospel, *he will,* by his faithful affectionate services, *be very profitable to thee, even as* he has been *to me* since his conversion.

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then by telling Philemon, that *he had begotten him in his bonds,* he insinuated, that Onesimus was not discouraged from becoming a Christian by the apostle's bonds. Being therefore a firm believer, he was not unworthy of the pardon the apostle solicited for him.—In this beautiful passage, there is a groupe of the most affecting arguments closely crouded together. On the one hand, we have Philemon's own reputation for goodness: his friendship to the apostle; his respect for his character; reverence for his age; compassion for his bonds; and at the same time an insinuation of that obedience which Philemon owed to him as an apostle. On the other hand, we have Onesimus's repentance, and return to virtue; his profession of the Christian religion, notwithstanding the evils to which it exposed him; and his being the object of his spiritual father's tender affection. In short, every word contains an argument. Philemon therefore must have been exceedingly affected by this moving passage.

Ver. 11.—1. *Who formerly was to thee unprofitable.* The apostle, with admirable address, gives the softest name possible to Onesimus's misbehaviour; because he did not choose that Philemon should fix his thoughts on the heineous nature of his slave's offence, lest it might have inflamed his resentment too much.

2. *But now will be very profitable to thee even as to me.* To shew the sincerity of Onesimus's repentance, the apostle mentioned the experience which he himself had had of his good disposition, in the many affectionate services which he had received from him during his confinement. After such a proof, Philemon could have no

12 Whom I have sent again: thou therefore receive him that is mine own bowels;

13 Whom I would have retained with me, that in thy stead he might have ministered unto me in the bonds of the gospel.

14 But without thy mind would I do nothing; that thy benefit should not be as it were of necessity, but willingly.

15 For perhaps he therefore departed for a season, that thou shouldest receive him for ever;

12 Ὃν ἀνέπεμψα. Σὺ δὲ αὐτόν, τοῦτ' ἔστι, τὰ ἐμὰ σπλάγχνα, πρόσλαβε.

13 Ὃν ἐγὼ ἐβουλόμην πρὸς ἐμαυτὸν κατέχειν, ἵνα ὑπὲρ σοῦ διακονῇ μοι ἐν τοῖς δεσμοῖς τοῦ εὐαγγελίου.

14 Χωρὶς δὲ τῆς σῆς γνώμης οὐδὲν ἠθέλησα ποιῆσαι· ἵνα μὴ ὡς κατὰ ἀνάγκην τὸ ἀγαθόν σου ᾖ, ἀλλὰ κατὰ ἑκούσιον.

15 Τάχα γὰρ διὰ τοῦτο ἐχωρίσθη πρὸς ὥραν, ἵνα αἰώνιον αὐτὸν ἀπέχῃς·

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doubt of Onesimus's virtue and fidelity.—Doddridge, Bengelius, and others, think the name *Onesimus*, which comes from the verb ονημι, signifying *to profit*, was given to slaves by way of good omen, to express the advantage they were to bring to their masters by their services; and that in this passage there is an allusion to the signification of Onesimus's name. See ver. 20. note 1.—But it is of more importance to observe, that the apostle, by mentioning the change wrought on Onesimus by the pains he had taken in converting him, insinuated to Philemon the obligation he lay under to him, for having made his unprofitable slave, a faithful and affectionate servant to him for life.

Ver. 12. *That is to say mine own bowels;* one whom I consider as a part of myself.—As Bengelius observes, by laying aside his apostolical authority, St Paul had brought himself to a level with Philemon. And now to exalt Onesimus, and to display that dignity which a man acquires by becoming a sincere Christian, he calls him not *his son*, simply, but *his own bowels;* or, as it is expressed ver. 17. *his very self.*

Ver. 13. *That in thy stead, he might have ministered to me in these bonds for the gospel.* Here the apostle insinuated to Philemon, the obligation he was under to assist him with his personal services, who was his spiritual father: and more especially while he was confined with a chain for preaching the gospel of Christ.

Ver. 14.—1. *But without thy mind I would do nothing.* From this we learn, that however just our title may be to beneficient actions from others, they must not be forced to perform them. They must do them voluntarily.

2. *That thy good deed might not be as by constraint, but as voluntary.* If Onesimus had remained with the apostle in Rome, and

12 (Ὃν, 61.) *Him* I have sent *back*. *Do thou* (σὺ, 106.) therefore receive him, *that is to say*, mine own bowels;

13 Whom I *wished to detain* with *myself*, that (ὑπὲρ σοῦ) in thy stead he might have ministered *to* me in *these* bonds *for* the gospel.[1]

14 But without thy mind *I would* do nothing,[1] that thy *good DEED might not be as by constraint, but as voluntary*.[2]

15 (Τάχα γὰρ, 91.) *Perhaps also for this reason he was separated*[1] *for a little while*, that thou *mightest have* him for ever,[2]

12 *Him I have sent back* to thee at his own desire. *Do thou therefore receive him* into thy family; *that is to say*, Receive one who is *mine own bowels*; my son; a part of me.

13 Being so useful to me, *I wished to detain* him *with myself, that, in thy stead, he might have performed those offices to me in these bonds for the gospel*, which thou thyself wouldest have performed if thou hadst been in Rome.

14 *But*, whatever title I had to his service, on account of what thou owest to me as an apostle of Christ suffering for the gospel, *without* knowing *thy mind* whose slave he is, *I would do nothing* to engage him to stay with me; *that thy good deed* in pardoning him *might not be as extorted, but as proceeding from thy own good will*.

15 To mitigate thy resentment consider, that *Perhaps also for this reason he was separated* from thee *for a little while*, (so πρὸς ὥραν signifies, 1 Thess. ii. 17. note 2.) *that thou mightest have him* thy slave *for live*;

Philemon had pardoned him at the apostle's intercession, that favour would not have appeared so clearly to have been bestowed voluntarily, as when Onesimus returned and put himself in his master's power, and was received again into his family. The apostle, therefore, sent him back to Philemon that his receiving him might be known to have proceeded from his own merciful disposition.

Ver. 15.—1. *For this reason* ἐχωρίσθη, *he was separated*: A soft expression to denote Onesimus's running away from his master; for it contains an insinuation, that this had happened providentially. See the following note.

2. *That thou mightest have him for ever*. The word αἰωνιος may be translated *for life*; which I take to be the apostle's meaning. But Estius think it signifies Philemon's having Onesimus as a brother *for ever*; the relation between Christians *as brethren*, being to continue in the next world.—The apostle here made the same kind of apology for Onesimus, which Joseph made for his brethren,

16 Not now as a servant, but above a servant, a brother beloved, specially to me, but how much more unto thee, both in the flesh and in the Lord?

16 Ουκετι ὡς δουλον, αλλ' ὑπερ δουλον, αδελφον αγαπητον, μαλισα εμοι, ποσω δε μαλλον σοι και εν σαρκι και εν Κυριῳ;

17 If thou count me therefore a partner, receive him as myself.

17 Ει ουν εμε εχεις κοινωνον, προσλαβου αυτον ὡς εμε.

18 If he hath wronged thee, or oweth *thee* ought, put that on mine account;

18 Ει δε τι ηδικησε σε η οφειλει, τουτο εμοι ελλογει.

19 I Paul have written *it* with mine own hand, I will repay *it*: albeit I do not say to thee how thou owest unto me even thine own self besides.

19 Εγω Παυλος εγραψα τῃ εμῃ χειρι, εγω αποτισω· ινα μη λεγω σοι ὁτι και σεαυτον μοι προσοφειλεις.

20 Yea, brother, let me

20 Ναι, αδελφε, εγω σου ο-

Gen. xlv. 5., *Now therefore be not grieved.—For God did send me before you to preserve life.* The providence of God, often brings good out of evil. Yet we should not for that reason do evil that good may come. By telling Philemon, that he would now have Onesimus for ever, the apostle intimated to him his firm persuasion, that Onesimus would never any more run away from him.

Ver. 16.—1. *Above a slave, a beloved brother, especially to me.* That Philemon might not be offended at him for calling his fugative slave *his brother*, the apostle acknowledged him for his own brother also; because, from the time of his conversion, Onesimus had the same father with the apostle, and with all believers. Next, he told Philemon, that he much more ought to acknowledge Onesimus as a brother, because he stood in that relation to him *in the flesh*, as well as *in the Lord*.—In this passage the apostle teaches us, that love is due to persons in the meanest stations who are eminently virtuous.

2. *Both in the flesh and in the Lord.* By calling Onesimus Philemon's brother *in the flesh*, the apostle meant that he was of the same nation with Philemon; or perhaps some way related to him: as by calling him his brother *in the Lord*, he meant that he was now of the same religion with Philemon.

Ver. 18. *If he hath injured thee any thing.* This is a soft way of expressing the loss which Philemon had sustained by being deprived of his slave's service. See Pref. sect. 2. paragr. 3.

Ver. 19.—1. *I Paul have written with mine own hand, &c.* According to Jerome, this implies, that Paul wrote the whole letter with his own hand. And some moderns, who are of the same opi-

16 *No longer as a slave* ONLY, but above a *slave, a beloved brother,*[1] especially to me: *and* how much more *to* thee, both in the flesh and in the Lord?[2]

17 If *then* thou *hold me as a partaker,* receive him as myself.

18 *And* if he hath *injured* thee *any thing,*[1] or oweth THEE, *place it* to *my account:*

19 I Paul have *written with* mine own hand,[1] I will *repay; that I may not say* to thee, *Thou* owest *to* me even thine own self besides.[2]

20 Yea, brother, let

16 *No longer as a slave only, but above a slave,* even *a beloved* Christian *brother; especially to me* who know his worth, and have been indebted to him for his services: *How much more to thee,* as a brother, *both by nation and by religion,* who will serve thee with more understanding, fidelity, and affection, than before?

17 *If then thou hold me as a partaker* of thy affection, *give him the same reception which thou wouldest give to myself.*

18 *And if he hath injured thee any thing* by running away, *or oweth thee* in the way of borrowing, *place it* all *to my account.*

19 And to entitle thee to payment, *I Paul have written with mine own hand, I will repay* thee all. This I have done, *that* in urging thee to pardon Onesimus, I may not *say to thee, Thou owest to me even thine own self besides.*

20 *Yea, brother,* it is really so.

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nion, think he took that trouble to shew Philemon his earnestness to have Onesimus pardoned. But, be that as it may, the apostle's writing with his own hand, that he would repay Philemon for any injury his fugitive slave had done him, teaches us the necessity of restitution, in all cases of injury.

2. *Thou owest to me even thine own self besides.* Προσοφείλεις, *Insuper debes:* So Erasmus and Raphelius translate the word. The apostle means, that besides pardoning Onesimus, Philemon owed him his very existence as a Christian. He had opened his eyes, and turned him from the darkness of heathenism to the light of the gospel, and from the power of Satan to be ruled by God, that he might receive the forgiveness of his sins, and an inheritance in heaven. What an immense obligation! Yet, rather than be constrained to solicit Onesimus's pardon on account of that obligation, he would himself pay to Philemon every thing Onesimus owed him. After all this, how ungrateful would Philemon have shewed himself, if he had refused to grant the apostle's request.

Ver. 20.—1. *Yea, brother, let me have profit from thee.* Σου ὀναιμην. Some commentators think, the apostle here alludes to the signification of Onesimus's name, mentioned in note 2. on ver. 11.

have joy of thee in the Lord: refresh my bowels in the Lord.

21 Having confidence in thy obedience I wrote unto thee, knowing that thou wilt also do more than I say.

22 But withal prepare me also a lodging: for I trust that through your prayers I shall be given unto you.

ναιμην εν Κυριω· αναπαυσον μου τα σπλαγχνα εν Κυριῳ.

21 Πεποιθως τῃ ὑπακοῃ σου ἐγραψα σοι, εἰδως ὁτι και ὑπερ ὁ λεγω ποιησεις.

22 Ἅμα δε και ἑτοιμαζε μοι ξενιαν· ἐλπιζω γαρ ὁτι διὰ των προσευχων ὑμων χαρισθησομαι ὑμιν.

But such an allusion, in a sentence so pathetic, would have been absolutely trifling. The emphasis lies in the expression, *Yea, brother:* for it means, what I say, brother, is true; thou owest to me thine existence as a Christian; *Let me have profit from thee in the Lord;* profit suitable to thy Christian profession. Perhaps the apostle in this insinuated, that if Philemon pardoned Onesimus, he would consider himself as overpaid for having brought him to the knowledge of God, although he should require him to fulfil his obligation to pay what Onesimus owed him. Others translate ναι, αδελφε, *I beseech thee, brother.*

2. *Refresh my bowels.* Αναπαυσον μου τα σπλαγχνα; literally, *appease or quiet my bowels.* See Ess. iv. 34. My bowels yearn on Onesimus. Remove my anxiety concerning him whom I so tenderly love, by pardoning him, and receiving him again into thy family.—Because the apostle had called Onesimus, *his bowels*, ver. 12. some are of opinion that he here entreated Philemon to refresh Onesimus by cheerfully pardoning him. But the first interpretation is more natural.

Ver. 21.—1. *In thy obedience.* By this expression the apostle insinuated to Philemon, that being so good a Christian, and so generous a person, he hoped he would consider his doing what was requested of him, as a duty which he owed to Christ, and would perform it with pleasure. Or, if this gloss is not admitted, ὑπακοῃ here may be translated, *compliance.*

2. *Thou wilt do even more than I ask.* According to some commentators, it is here insinuated to Philemon, that it would be proper for him to give Onesimus his freedom. And many are of opinion that he actually did so. But to others it does not seem probable, that in a letter written to solicit a pardon for Onesimus, the apostle would so much as insinuate that Philemon ought to make him a free-man.

Ver. 22.—1. *Prepare me also a lodging.* The apostle having experienced the advantage of having a hired house of his own in Rome, where he preached the gospel to all who came to him, very prudently desired Philemon to provide for him such another house in Co-

me have *profit from* thee[1] in the Lord. Refresh my bowels[2] in the Lord. (See ver. 7. note.)

21 Having confidence in thy obedience,[1] I *have written to* thee, knowing that thou wilt *even* do (ὑπερ ὁ λεγω, 55.) more than I *ask*.[2]

22 But *at the same time* prepare me also a lodging:[1] For I *hope that* through your prayers,[2] I shall be *bestowed* on you.[3]

Let me have profit from thee as a sincere Christian. By forgiving Onesimus, *Refresh my bowels in the Lord.* It is all the recompence I desire for having converted thee. I seek not thy money nor thy goods.

21 Do not, from my earnestness, fancy that I entertain any suspicion of thy goodness. On the contrary, *Having confidence in thy obedience, I have written* this *to thee, being persuaded that thou wilt even do more* for Onesimus *than I ask.*

22 *But at the same time* that I beseech thee to pardon Onesimus, I request thee also to prepare me *a lodging* in Colosse; *for I hope, that through the prayers of thee and thy family, I shall be* released and *bestowed on you:* in which case I propose to stay some time at Colosse.

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losse, and not a lodging in Philemon's own house, as some suppose. It seems, he proposed to stay a while in Colosse, and wished to have a house in some frequented part of the city, to receive conveniently all who might be desirous of information concerning his doctrine.—Theodoret observes, that the apostle's resolution to visit Philemon soon, signified to him in this letter, naturally added weight to his solicitation in behalf of Onesimus.

2. *Through your prayers.* The efficacy which in scripture is ascribed to prayer, is a great encouragement to the people of God to have recourse to prayer in all their straits, agreeably to the exhortation and example of Christ and his apostles. But to render prayer effectual, it must, as James observes, chap. i. 6., be offered *in faith;* that is, in a full persuasion of the goodness and power of God, and with an entire submission to his will. The apostle, by expressing his hope that God would grant him his liberty through the prayers of Philemon and his family, hath insinuated that they were pious Christians and worthy persons, for whom God had a great regard. On this passage, Whitby justly observes, that if the apostle believed the prayers of angels and departed saints were effectual for procuring blessings to the saints on earth, it is strange that he hath not, throughout the whole of his epistles, so much as once addressed any prayers to them, nor directed others to pray to them!

3. *I shall be bestowed on you.*—I remark here, that as Paul ex-

23 There salute thee Epaphras, my fellow-prisoner in Christ Jesus;

24 Marcus, Aristarchus, Demas, Lucas, my fellow-labourers.

23 Ασπαζονται σε, Επαφρας ὁ συναιχμαλωτος μου εν Χριστῳ Ιησυ,

24 Μαρκος, Αρισταρχος, Δημας, Λουκας, οἱ συνεργοι μου.

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pressed this hope likewise in his epistle to the Philippians, chap. ii. 23, 24., but not in his epistle to the Colossians, it is a presumption that Philemon was an inhabitant of Colosse, who would impart the good news to the brethren there. Because the apostle does not say to Philemon and the Christians in his house, as he said to the Hebrews, chap. xiii. 19., *I shall be restored to you*, Estius infers that St Paul never had been in Colosse. But the inference is not just. The apostle wrote in the same manner to the Philippians, whom he had visited often, Philip. ii. 24., *I am fully persuaded by the Lord, that even I myself shall come soon.* Farther, since in this letter the apostle is not speaking to the Colossians, but to Philemon, if any inference were to be drawn from his not having said, *restored to you*, it would not be, that he never had been in company with the Colossians, but with Philemon and his family. Yet even this inference, every one must be sensible is ill founded, who considers the style of the apostle's letter to Philemon, which is plainly that of a person well acquainted with Philemon, who had converted him to the Christian faith, and who was in intimate habits of friendship with him; as was observed, Pref. to Philemon, sect. 1. Constrained by this argument, Estius found himself obliged to acknowledge, that the apostle was acquainted with Philemon. Only to support his favourite notion, that the apostle had not been in Colosse when he wrote this letter, he supposes, without a shadow of proof, that he converted Philemon in Ephesus.

Ver. 23.---1. *There salute thee Epaphras.* This person is called, Col. i. 7., *the faithful minister of Christ*, from whom the Colossians, *after they heard and knew the grace of God, had learned the gospel.* He is likewise called *one of themselves*, chap. iv. 12., *who had a great zeal for them*, ver. 13. I think therefore he was a converted Gentile, who had assisted the apostle in preaching at Colosse, and was ordained by him to the office of the ministry in that church.

2. *My fellow-prisoner for Christ Jesus.* The apostle mentioned his bonds, in this short epistle, no fewer than five times, ver. 1. 9., 10. 13. 23., to insinuate, that if he suffered such hardships, in order to give mankind the knowledge of the gospel, Philemon should not think it a great matter if, for the honour of the gospel, he laid aside his resentment, and pardoned Onesimus.—The apostle informed Philemon that Epaphras was his fellow-prisoner, to raise him in Philemon's esteem; and perhaps to insinuate that he joined him in his request for Onesimus, as I suppose the others here mentioned as saluting Philemon, likewise did.

23 There salute thee Epaphras[1] (συναιχμαλωτος) my fellow-prisoner *for* Christ Jesus.[2]

24 *Mark*, (see 2 Tim. iv. 11. note.) Aristarchus,[1] Demas,[2] Luke,[3] my fellow-labourers.

23 *The following brethren send thee their salutation: Epaphras, who is a prisoner here, as I am, for* preaching *Christ Jesus* to the Gentiles,

24 *Mark*, Barnabas's sister's son, (Col. iv. 10.) *Aristarchus, Demas,* and *Luke, my fellow-labourers* in the gospel.

Ver. 24.—1. *Aristarchus.* This person is one of those who sent their salutations to the Colossians. See Coloss. iv. 10. note 1. for his character. He is there called the apostle's *fellow-prisoner.* But as that particular is not mentioned here, it is conjectured that he had obtained his liberty about this time.

2. *Demas.* He afterwards forsook the apostle, during his second confinement, from love to the present world. See 2 Tim. iv. 10. note 1.

3. *Luke.* He is called *the beloved physician,* Col. iv. 14. For his character, see the note on that verse. He is generally believed to have been the author of the gospel which bears his name, and of the history of the Acts of the Apostles.—Having in Prelim. Observ. vii. prefixed to the Harmony of the Gospels, given an account of Luke's gospel, I think it may be useful to add here concerning his history of the Acts of the Apostles, That setting aside the consideration of its inspiration, as an history of the first planting of the Christian religion in the world, it is a valuable work, both on account of the variety and importance of the transactions recorded in it, and on account of the manner in which they are related. For the circumstances of each transaction are selected with judgment, and told in a simplicity and elegance of language truly admirable. And the whole is comprised in a short but perspicuous narration, which cannot fail to give pleasure to every reader who is a judge of elegant writing.—Farther, the *Acts* being an history of persons, who travelled through the most civilized and best known provinces of the Roman empire, for the purpose of preaching the gospel, the historian was naturally led to mention a variety of particulars, relating to the geography of these countries; to their political state at that time; to the persons who governed them; and to the manners of their inhabitants. The learned, therefore, from the time of the publication of this history, have had an opportunity of examining all these particulars; and, on the most accurate investigation, they have found them confirmed, by the contemporary heathen writers of the best credit, whose writings still remain. Nor is this all: In the *Acts*, there are speeches recorded, said to have been pronounced by persons of the highest character and rank, which are not like the speeches in most other ancient histories, the production of the historian's own imagination, but the real

25 The grace of our Lord Jesus Christ *be* with your spirit. Amen.	25 Ἡ χαρις του Κυριου ἡμων Ιησου Χριστου μετα του πνευματος ὑμων. Αμην.

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speeches of the persons to whom they are attributed; such as the speeches delivered by the apostle Peter on different occasions;—By Gamaliel an eminent Jewish doctor:—By the protomatyr Stephen, when arraigned before the Sandhedrim;—By the apostle Paul in the synagogue of Antioch, and to the Lystrians, and to the senate of the Areopagus at Athens, and to the Sanhedrim;—Also a letter of Claudius Lysias to the governor Felix;—And a speech of the orator Tertullus, in accusation of Paul before the same Felix:—Paul's answer to that accusation;—Festus the governor's speech to king Agrippa, the chief captains, and principal men of Cæsarea, assembled to hear Paul;—Paul's defence pronounced in the hearing of that august assembly:—In all which, the characters, and sentiments, and style of the different speakers are so distinctly marked, that no one who reads them, and is capable to judge of such matters, can doubt their being genuine.—These circumstances united, form a convincing proof that the his-

25 The grace of our Lord Jesus Christ BE with your spirit.[t] Amen.

25 *May the gracious influence of our Lord Jesus Christ fill your minds.* My sincerity in this prayer I testify by saying, *Amen.*

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tory of the Acts was written, as it professeth to be, by a person who was present at most of the transactions which he hath recorded. And with respect to such of the speeches as he had not an opportunity of hearing, they may have been made known to him by those who heard them, or by inspiration. However, not to insist on this, Luke's history of the Acts of the Apostles, contains more internal marks of authenticity, than any ancient heathen history extant. So that, considering it merely as an human composition, it is by far the most valuable ancient monument of the kind, which the world at present is in possession of.

Ver. 25. *Be with your spirit.* If the interpretation of this expression given in the commentary is not admitted, it may mean, *Be with you* simply. The word, ὑμῶν, *your*, being plural, it signifies that the apostle's wish did not respect Philemon alone, but all the persons mentioned in the inscription of this letter.

END OF VOL. IV.

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